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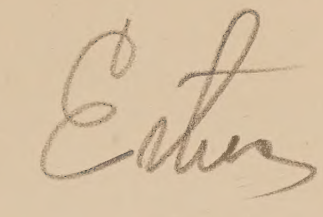

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The Ethical Teaching of Jesus

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THE ETHICAL TEACHING OF JESUS

BY

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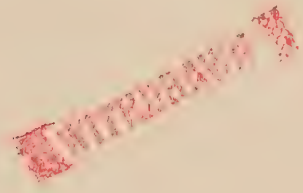

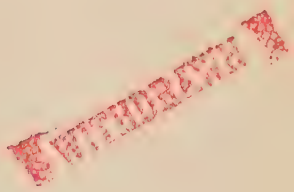

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TO

MORRIS K. JESUP, LL.D.

THIS BOOK

IS DEDICATED

IN ADMIRATION AND LOVE

PREFACE.

This book originated from a course of lectures, which were prepared for the students of the Union Theological Seminary, in the fulfilment of my duty as Professor of Biblical Theology. The field of Biblical Theology may be divided into three divisions. Biblical Religion, Biblical Faith, and Biblical Ethics (see *General Introduction to the Study of Holy Scripture* pp. 604 *sq*). After the completion of the courses on Biblical Religion and Biblical Faith I undertook an inductive study of Biblical Ethics. This I found to be a comparatively unexplored field; for most scholars have devoted their attention to the central theme, the Biblical Faith: many to the Religion of the Old Testament; but few to the Ethics, either of the Old Testament, or the New Testament; and these few have for the most part considered the subject on the basis of selected passages for homiletical or practical purposes from the point of view of the ethical Philosophy, which they held. My attention was first given to the ethics of the Old Testament, after which I made a complete inductive study of the Ethics of Jesus. This study was revised several times as the lectures were repeated to different classes.

Two additional revisions have been made since, in

the preparation of this volume; the first based on the separation of the material of each of the four Gospels by itself; the second on the basis of my more recent views as to the development of the life and teaching of Jesus as set forth in the volume entitled: *New Light on the Life of Jesus.*

The greater portion of the Ethical Teaching of Jesus was given by him in the form of Hebrew Wisdom, in accordance with the method of the rabbis and wise men of his people. This method was poetic in form, with measured lines and occasionally strophical organization. The Gospels which recorded this Teaching were, as I think, originally written in the Hebrew language. When these were translated into Greek and incorporated in the canonical Gospels, the Hebrew form was to some extent obscured by condensation, by explanatory additions, and by the neglect of the parallelisms of thought and statement. But one familiar with the form and methods of Hebrew Wisdom, does not find it difficult to discern the original form, in all essential particulars, underlying the several versions in the Gospels. This volume undertakes to give these sayings of Jesus in their original forms. These doubtless vary in some respects from Jesus' exact sayings, but not in any very important degree. It has been impracticable in most cases to give the evidence for these originals without making the volume too technical, and so defeating the purpose I have in view, to set forth plainly the ethical Teaching of Jesus. I have however given

the evidence in a sufficient number of cases to exhibit the processes by which I arrived at the results.

This inductive study of the ethical Teaching of Jesus brought a great surprise to me. Ethical opinions which I had held for the greater portion of my life vanished when I saw clearly what Jesus himself taught. His teaching as to Holy Love came upon me like a new revelation from God. It gave for the first time, unity to his teachings, and cleared up the difficulties, apparently irreconcilable before, which enveloped his sayings in the Sermon on the Mount. Furthermore Jesus' teaching as to the liberty of Love enables us to reconcile Jesus with his most able and brilliant disciple St. Paul, whose principle of the liberty of Faith has been made so much of in modern times; but whose principle of the liberty of Love has been so commonly overlooked. (See I Cor. XIII.) It also enables us to reconcile the principle and practice of Holy Love in the primitive Church, with the teachings of Jesus and his apostles. (See article on *Sanctification by Love, the Churchman,* May, 1903; and article on *Catholic, the name and the thing, The American Journal of Theology,* July, 1903.)

Jesus' teaching as to holy Love, I did not understand until a few years ago; and not to the full extent that is set forth in this book, until I made my final revision of the subject. I cannot therefore anticipate that these teachings will at once be accepted by all my readers. Many of them doubtless have prejudices to overcome due to their previous ethical

training and long-cherished opinions. However the interpretations of the Ethics of Jesus, as given in this book, are not novel. They are in fact in all essential particulars, in harmony with the interpretations of the Fathers of the Christian Church, and with the general opinion of the Christian World for the greater part of its history. I am fully convinced that Jesus' principle of voluntary love is the great transforming principle of Christianity, the material principle of sanctification, and the principle specially adapted to this modern ethical period of the world. When it once lays hold of Christian people, as it surely will ere long, the Christian Church will enter into a new and more fruitful age.

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THE ETHICAL TEACHING OF JESUS.

I.

The Sources of the Teaching of Jesus.

The Teaching of Jesus is given chiefly in the four Gospels. But we may also find specimens in the Book of Acts, the Epistles,[1] and early Christian writings;[2] and also in the recently discovered fragments of the Logia of Jesus.[3]

The four Gospels give the Teaching of Jesus in varied proportions and in varied forms. They are not independent sources, and, in their present form, none of them are primary. They are all secondary to earlier gospels which underlie them and which they used as sources.

1. The Gospel of Mark is nearest to its original. It was probably written in the Hebrew language for Jewish Christians. It was certainly written under the influence of St. Peter, as early Christian tradition coming from the second Christian century reports. It was subsequently translated into Greek for the use of the Roman Christians in general; its Hebraisms

[1] Acts xx. 35; 1 Cor. vii. 10–11.

[2] Resch, *Aussercanonische Parallelltexte zu den Evangelien*, 1893–1896.

[3] *Sayings of Our Lord*, discovered and edited by R. P. Grenfell and A. S. Hunt, 1897.

and Aramaisms were explained for their benefit; and sundry additions were made from other sources of information. It is probable that the Gospel was a first volume, and that it was continued in a second volume giving the narrative of the Jerusalem Church, which is the chief source of the early chapters of the Book of Acts; and that the story of the Resurrection was given in the second narrative.[1] Later this story was condensed and added to the text of the Gospel by another hand to give it a better ending when separated from its second part.

The Gospel of Mark is one of the sources of the Gospels of Matthew and Luke. Whether it was used by the author of the Gospel of John is disputed, though most critics hold that opinion. The Teaching given in this Gospel is limited in amount. It aimed to give chiefly facts and events in the ministry of Jesus that would show that he was the Son of God.

2. The Gospel of Matthew was not written by the apostle Matthew; but it used two earlier gospels, whose material it arranged chiefly in topical order. It depends on the Gospel of Mark for the facts and events of the ministry of Jesus. But it also uses a gospel, written by St. Matthew the apostle, under the title of *Logia,* in the Hebrew language, according to the testimony of Papias of the early second century.[2] The material derived from this *Logia* of St.

[1] *New Light on the Life of Jesus,* pp. 112 *sq.*

[2] Eusebius' *Church History,* translated and edited by A. C. McGiffert, 1890, pp. 170–173.

Matthew constitutes its most characteristic feature. It was not unnatural therefore that the Gospel of Matthew should take the name and authority of its chief source, especially after that source had been long lost. It is in dispute among scholars whether the original *Logia* of St. Matthew contained incidents as well as teaching, and also as to the extent of the teaching. The view that I have long advocated[1] and still maintain is that the *Logia* of St. Matthew contained incidents, only to a very limited extent, as introductory to sayings of Jesus. The *Logia* consisted essentially of the Teaching of Jesus. But even this was limited to that teaching which was in the form of Hebrew Wisdom, such as that which this Gospel gives in three groups—(*a*) The Sermon on the Mount, (*b*) the Commission of the Twelve, (*c*) the Woes upon the Pharisees. It did not contain the parables, with the exception of a few in the form of Hebrew Wisdom, which may be called germs of parables, in the gnomic form. It did not contain the eschatological discourse. It did not contain conversations with the disciples or the Pharisees, except so far as these assumed the forms of Hebrew Wisdom. Some of this material derived from the *Logia* is also found in the Gospel of Mark, and often in this case it appears twice in Matthew and Luke, once in correspondence with Mark and again as derived from the *Logia*.

[1] See *New Light on the Life of Jesus*, pp. 128 *sq.*

The question therefore arises whether the Gospel of Mark used the *Logia*,[1] or whether it derived these sayings of Jesus from the teaching of St. Peter. The former is favoured,—(1) by the fact that these sayings in Mark are attached to incidents as in Luke, and (2) they are often introduced by the formula—*Jesus said.* The latter of these features appears in the recently discovered collection of the logia of Jesus. Therefore it would seem that the Gospel of Mark cites the *Logia* more closely than the other Gospels. The difficulty with this supposition is, that it is hard to explain why this Gospel uses so few of these sayings of the *Logia,* if the author had them all in written form before him. It is also difficult to explain the place of some of them. For it may be shown that they are not always given in their original place, but sometimes in a topical place. On the whole, therefore, it is most probable that the original Mark did not use the *Logia* of St. Matthew. The most of the *logia* given by it were appended for topical reasons to the Greek translation. The few remaining ones are closely attached to narratives, and came from the memory of St. Peter.

The Gospel of Matthew also used for its story of the infancy of Jesus a poetic Hebrew source. The parables were probably derived from an oral source and grouped: (*a*) The parables of the kingdom at the seaside, (*b*) the parables of the last journey to Jeru-

[1] *The Use of the Logia of Matthew in the Gospel of Mark* in *Journal of Biblical Literature and Exegesis,* 1904.

salem, (*c*) the parables of the kingdom, attached to the conflict with the Pharisees in Passion week; (4) the parables attached to the eschatological discourse. The story of the Resurrection was probably derived from the Jerusalem source of Acts.[1] The *Logia* of St. Matthew was written in the Hebrew language and gave the Wisdom of Jesus for the use of Jewish Christians of Palestine and the Eastern Dispersion. It was written some time before the destruction of Jerusalem, either in Jerusalem, Galilee, or Perea. In the present Gospel of Matthew all its sources were translated from Hebrew into Greek for a wider use especially in Syria.

3. The Gospel of Luke, as its author tells us, was composed by the use of several sources, oral as well as written.[2] St. Luke the beloved physician,[3] the disciple of St. Paul, was undoubtedly the author of the Gospel and probably also of the Book of Acts. His chief source for both was Mark's Gospel and story of the Church of Jerusalem. But he also uses the *Logia* of the apostle Matthew. He uses the *Logia* however differently from its use in the Gospel of Matthew. He gives the sayings of Jesus, which Matthew groups topically, chiefly in connection with incidents, a large proportion of which latter are unknown to Matthew and Mark. Luke gives the material derived from Mark, and attaches some of the

[1] *New Light on the Life of Jesus*, p. 114.

[2] Lk. i. 1–4.

[3] Col. iv. 14.

logia of Matthew to that material. Then he gives a number of incidents from another source to which he attaches many other of the *logia.*

These *logia,* as we know, were derived from the *Logia* of the apostle Matthew, and it is probable that Luke adheres closer to the original in his arrangement than our Gospel of Matthew does. The same must be said of several of the parables, which Luke gives here, that Matthew attaches to groups. These parables, while substantially the same as those of Matthew, are yet so different in form and language that one cannot think of a written source. This section of Luke also contains a large number of parables of a different type altogether from those given in Mark and Matthew. It is possible that these were derived from a written source, but not probable. If there was a written source for the Perean ministry of this section of Luke, it is difficult to explain the few incidents and the large amount of teaching. It seems most probable that, in this section, Luke followed, in the main, the *Logia* of Matthew, in his arrangement of the material, and gave the other material derived from oral testimony as best he could, in connection with these logia. It is possible that he derived this information from Thomas or Matthew, or both, who were probably with Jesus during the Perean ministry.[1]

The gospel of the infancy of Jesus was derived from two Hebrew poetical sources. The story of

[1] *New Light on the Life of Jesus,* pp. 76 *sq.*

Luke is chiefly composed of prose seams to these poetic extracts.[1] It is altogether probable that Luke made a journey from Rome to Palestine to prepare for his Gospel and the Book of Acts, and it may be that there was a Syrian as well as a Roman edition, with the variants which appear in the Oriental and Western texts.[2] It is quite certain that St. Luke did not use the present Gospel of Matthew, and it is probable that some of the material of the present Gospel of Mark was unknown to him. He seems to have used the Greek Mark of the second hand, but not the final Mark. These three Gospels are named the Synoptic Gospels over against the Fourth Gospel which is of a different character.

The Gospel of Mark, having been used by the two others, its presentation of the Teaching of Jesus is of primary importance. The others give it with certain modifications which are either condensations or explanatory amplifications.

The *Logia* of St. Matthew underlies the three Gospels, therefore the originals of the words of Jesus can be determined only by the use of the principles of Textual Criticism to determine the parent of two, three, or more variant readings. So far as the Teaching of Jesus is peculiar to one of these Gospels we must accept that teaching as it is given, except so far as we may be guided by the form and method of Jesus, and the method of use of the original in other

[1] *New Light on the Life of Jesus*, pp. 159 *sq.*

[2] Blass, *Philology of the Gospels*, 1898, pp. 96 *sq.*

passages of that Gospel, to find the original underlying that use.

4. The Fourth Gospel bears the name of John and it is attached traditionally to the apostle John, although the name of a presbyter John is mixed with that of the apostle in early Christian tradition, and some moderns attribute to him the Fourth Gospel. The Fourth Gospel has little to say of the Galilean ministry—the theme of Mark, and of the Gospel of Matthew which depends upon it. It agrees with Luke in recognizing a Perean ministry, although it abstains from giving material relating to it. The ministry of Jesus, according to the Fourth Gospel, was chiefly in Jerusalem. The author abstains from giving the ministry in Galilee and Perea for certain reasons. What were these reasons? Was it because he knew of the synoptic Gospels and did not care to narrate what they had given so well? Was the Fourth Gospel supplementary as ancient tradition has it? Was it because the author had a special interest in the Jerusalem ministry and a special reason therefore to tell of it, and did he regard the other ministry as comparatively unimportant?

There are few events common to the Fourth Gospel and the Synoptists except the introductory ministry of the Baptist, the Healing of the nobleman's son in Galilee, the Feeding of the multitudes, and the story of the Passion; and in all these there is additional material to that given in the Synoptists. May we trace the hand of a supplementer here also? The

events of the ministry prior to the Passion are few; the chief material is teaching.

When we examine these incidents, which are the basis of the teaching, we do not find such a disproportionate presentation of the ministry in Jerusalem as first appears. If one starts with the presupposition, based upon St. Mark's Gospel, that the Galilean ministry was the principal ministry of Jesus, then the Gospel of John gives disproportionate space to the ministry in Jerusalem. But if on the other hand we take the statements of the four Gospels as essentially historical; that there were ministries in Galilee, Perea, Jerusalem and Samaria,—then in fact it is just the Gospel of John which is most comprehensive in its statements, for it alone gives important events and teaching in all these parts of the Holy Land. And it is *a priori* most probable that the most important events and teaching would be in Jerusalem, leading on by inevitable development to the crisis in Jerusalem. The Gospel of John gives an earlier ministry in Galilee than the Synoptists, mentions the chief miracle of the second ministry in Galilee, and the crisis in Galilee connected with the Feeding of the Multitudes and Jesus' recognition as Messiah by St. Peter and the Twelve. Four miracles are mentioned in Galilee to three in Jerusalem. Indeed the proportions of John are more comprehensive than those of any of the Synoptists, even Luke. When now we examine the teaching of the Fourth Gospel, it is very different in form and context. The Wis-

dom of Jesus, as derived from the *Logia,* is only given in a few specimens. There are no real parables but instead of them a few beautiful allegories. The chief feature of the instruction that is common to the Synoptists, is that given especially by Mark—conversations with the disciples and the Pharisees, and even these are transformed.

This omission of the wisdom of Jesus and his parables must have had a reason. This reason could hardly have been that of a supplementer, else he would have given other specimens of Jesus' wisdom and parables than those given by the Synoptists. But in fact he does not,—he omits this kind of teaching and limits himself to another kind. This was evidently intentional,—it was to concentrate the attention upon that kind of teaching which revealed most clearly the Messiahship and divine Sonship of Jesus. It was not the teaching of the people, but the higher teaching of his chosen disciples, and the challenge of the teachers of Israel to accept him as the Messiah. This kind of teaching, in the very nature of the case, could not come in the Galilean ministry except at its close. It must appear rather in the Jerusalem ministry. And it was for this didactic purpose that the story of the Jerusalem ministry was so much more important to this evangelist than the others. If, as we have elsewhere suggested, St. John and St. James,[1] alone of the Twelve, accompanied Jesus during the greater part of this Jerusalem ministry, and

[1] *New Light on the Life of Jesus,* pp. 42 *sq.*

if Jerusalem was the region of their missionary working,—then there was a special reason also for their interest in the Jerusalem ministry, and a special reason why St. John should tell of it. Inevitably the Galilean ministry which preceded it would not appear so important, and would be treated in the summary manner in which it is treated in the Fourth Gospel.

When we examine this Gospel closely and compare the few incidents common to it and the Synoptists, it is evident that these incidents are not given in the Fourth Gospel in chronological order. A criticism of the discourses yields the same result. The Fourth Gospel is dominated by a topical interest, still more than the first Gospel; and a later dogmatic purpose is still more evident.

If the materials of incident and discourse have been arranged by the present author for topical and dogmatic reasons, and critics can detect the seams and irregularities, it is evident that the material came from the author's sources and not from himself. It is possible that some of this material came from the Synoptists; but it is evident that the most of it came from an independent source. It is thus probable that the Fourth Gospel was named the Gospel of John because a gospel of the apostle underlies it, just as the *Logia* of the apostle Matthew underlies the Gospel of Matthew.

The question now arises whether this material was the oral teaching of the apostle John, as the oral teach-

ing of the apostle Peter underlies Mark; or whether there was a written gospel of St. John underlying John as a written *Logia* of St. Matthew underlies the Gospel of Matthew. Wendt favours the former supposition.[1] The latter seems to me more probable. It is possible to suppose that the apostle in his teaching told of certain events in the ministry of Jesus, and gave Jesus' teaching at different times, without regard to chronological arrangement, or even topical arrangement, except so far as it may have suited his purpose at the time. But the difficulty with this supposition is that the present arrangement of the material cannot be explained in that way. As Wendt shows in several instances, which may be largely increased, there has been a change from an original and better order. These changes imply a written original where the material was in a more natural order. Were these changes intentional or unintentional? The latter supposition may explain a few of these cases. But the greater number of them can only be explained by the intention of the author to give them an order more in accordance with his dogmatic purpose.

A criticism of the material shows that there have been two hands, and in some cases three, at work upon this Gospel. There are differences of language, style, historical situation and conception between these writers. The original John was doubtless written in the Hebrew language. That

[1] *Das Johannesevangelium*, 1900, s. 217 *sq.*

explains best the Hebraisms of this Gospel. It was translated, and its material was rearranged and recomposed, for dogmatic purposes, by the second author, who was doubtless a pupil of the great apostle.

In the study of the teaching of Jesus in the Fourth Gospel we must first distinguish between that which came from the original gospel, and the dogmatic amplification of the author of the present Gospel. We must then endeavor to find the original thought, which underlies the material derived from the original gospel, by seeking the Hebrew thought which has been not only translated, but also transformed by the writer. Great help in this is given so soon as the material is readjusted to its chronological order in harmony with the Synoptic Gospels. This process is not so difficult or uncertain in its results as some may think. For, as we shall show in our next chapter, the form and method of the Teaching of Jesus may be accurately defined. The essentials of His teaching may be clearly stated. The order of development in his teaching may be seen, at least in some measure. And we may say, with confidence, that the additions of the evangelists, their condensations, amplifications, and variations, are normal and correct. They do not change the substance, but only the forms and relations of the Teaching of Jesus.

II.

The Form and Method of the Teaching of Jesus.

The Teaching of Jesus as it appears in the four Gospels and in early Christian Literature, has certain forms and methods which it is necessary to consider before we can understand its substance. These forms and methods were those of his own time, used by the religious teachers among the Jews. Jesus appears as a rabbi among rabbis. The two chief methods of teaching in the time of Jesus were distinguished as *Halacha* and *Haggada*.[1] The *Halacha* was exposition and application of the Law, usually in the form of dialogue between the master and his pupils, with questions and answer. This method and form appear in the *Mishna* and the *Beraitha* and also in later strata of the Talmuds. It was also essentially the method of Socrates, the prince of the philosophers of Greece. The *Haggada* was the more popular method, embracing the illustrative teaching of historic fiction as well as stories of the imagination, both in a prose form; and similes, allegories, enigmas, and shrewd sayings, in the poetic forms of Hebrew Wisdom. The earliest tract of the *Mishna,* the *Sayings of the Fathers,* contains fine specimens of the latter, which had however more ample representation

[1] *General Introduction to the Study of Holy Scripture,* pp. 430 *sq.*, 437 *sq.*

in the apocryphal Wisdom of Sirach, and Wisdom of Solomon, and in the canonical Proverbs, Job and Ecclesiastes. The former appears in the Old Testament in the stories of Ruth, Jonah, Esther, and Daniel; and in the Apocrypha, in Tobit, IV Maccabees, Judith, and in the Greek additions to Daniel, Esther and Ezra. It also appears in many beautiful stories in the Talmud and early Jewish Literature.

Jesus, in his instruction, uses all these methods and all these forms. In all the Gospels he appears as rabbi, teacher and master. He is compared with other rabbis of the people. The distinctive feature in his teaching was not in form and method, but in this one thing. He spake with authority. Instead of appealing to Rabbinical authorities, he did not hesitate to oppose those authorities and the authority of the traditional Law.[1] Thus he came into conflict with the rabbis of his time, and one of the most characteristic features of his life was his continual discussions with them.

The most striking feature of the Teaching of Jesus, and that which has received the most consideration, is his parables.

I. The parables of Jesus are the choicest specimens of parabolic teaching in the world's literature. They are easily superior to all that Jewish literature contains, in the form and method in which they are told. These parables are of two kinds.

[1] Mt. v. 21–48; Mk. i. 21–28.

(A) *The parables of the Kingdom.* Some of these are given by Mark on different occasions. In this Luke agrees with Mark. But Matthew gathers them in four groups.

(I.) *By the Sea.*[1]

(1) The Sower.
(2) The Tares.
(3) The Mustard-seed.
(4) The Leaven.
(5) The Hidden Treasure.
(6) The Pearl of Great Price.
(7) The Drag-net.
(8) The Householder.

Only one of these, that of the Sower, is given by Luke here.[2] Mark gives also the parable of the Mustard-seed,[3] which is used by Luke with the parable of the Leaven in connection with the Perean ministry.[4] Mark[5] also gives in this connection one peculiar to himself: the parable of the Seed Growing Secretly. It is probable that the parable of the Sower was the only one spoken by Jesus on this occasion. The others were added by the evangelists here for topical reasons. The parable of the Sower is explained by Jesus, in Mark, followed by Matthew and Luke, as having the purpose of concealing a mystery, to be revealed only to the initiated. "*Unto you is*

[1] Mt. xiii. 1–53.
[2] Lk. viii. 4–15.
[3] Mk. iv. 1–20, 30–32.
[4] Lk. xiii. 18–19, 20–21.
[5] Mk. iv. 26–29.

given the mystery of the Kingdom of God; but unto them that are without, all things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand.''[1] These parables all belong to the class of enigmas; they need a clue, a key which Jesus gave to his disciples, but to no others. This is true of all the parables of the kingdom, for the reason that the kingdom was for the most part future and even eschatological. Three other groups are given in Matthew.

(II.) *On the last Journey to Jerusalem.*

(1) The parable germ of the lost Sheep.[2]
(2) The unmerciful Servant.[3]
(3) The Labourers in the vineyard.[4]

Two of these are peculiar to Matthew and are parables of the kingdom. The parable germ is of a different character, and as it is given more completely in Luke,[5] we shall consider it there.

(III.) *Parables of Warning in Passion-week.*

(1) The Two Sons.[6]
(2) The Wicked Husbandmen.[7]
(3) The Marriage Feast.[8]

Only one of these, the Wicked Husbandmen, common to the three Synoptists, really belongs here.[9]

[1] Mk. iv. 11–22; Mt. xiii. 11–13; Lk. viii. 10.
[2] Mt. xviii. 12–14.
[3] Mt. xviii. 23–35.
[4] Mt. xx. 1–16.
[5] Lk. xv. 4–7.
[6] Mt. xxi. 28–32.
[7] Mt. xxi. 33–41.
[8] Mt. xxii. 1–14.
[9] Mk. xii. 1–9; Lk. xx. 9–16.

The parable of the Two Sons is peculiar to Matthew; that of the Marriage Feast is given by Luke elsewhere.[1]

(IV.) *Parables attached to the Eschatological Discourse.*

(1) The Fig-tree.[2]
(2) The Unwatchful Householder.[3]
(3) The Two Servants.[4]
(4) The Virgins.[5]
(5) The Talents.[6]

Only one of these, that of the Fig-tree, belongs here according to the three evangelists,[7] the other four are given by Luke at an earlier date, the last two in somewhat different forms.[8]

(B) Luke gives four parables, which it derives from Mark; the Sower, the Mustard-seed, the Wicked Husbandmen, and the Fig-tree. These are in Matthew also. Seven it has in common with Matthew, though different in form and detail, namely—the Leaven, the Lost Sheep, the Unwatchful Servant, the Two Servants, the Great Supper, the Pounds, the Virgins. Thirteen of its parables are not in the other Gospels.

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[1] Lk. xiv. 15–24.
[2] Mt. xxiv. 32–35.
[3] Mt. xxiv. 43–44.
[4] Mt. xxiv. 45–51.
[5] Mt. xxv. 1–11.
[6] Mt. xxv. 14–30.
[7] Mk. xiii. 28–29; Lk. xxi. 29–31.
[8] Lk. xii. 39–40, 42–46, 35–38; xix 11–28.

(I.) *In the Galilean Ministry.*

(1) The two Debtors.[1]

(II.) *In the Perean Ministry.*

(2) The Good Samaritan.[2]
(3) The Friend at Midnight.[3]
(4) The Rich Fool.[4]
(5) The Chief Seats at Feasts.[5]
(6) The Feast for the Poor.[6]
(7) The Lost Coin.[7]
(8) The Prodigal Son.[8]
(9) The Wise Servant.[9]
(10) Dives and Lazarus.[10]
(11) The Unprofitable Servant.[11]
(12) The Unjust Judge.[12]
(13) The Pharisee and Publican.[13]

These are of an entirely different character from the parables of the kingdom. They are not enigmatical; but are illustrative. They are parables of divine love and salvation. Jesus either applies them himself, or lets those who hear them, apply them themselves. These, with one exception, belong to the Perean ministry and represent a later stage of instruction than those given by the sea in the Gali-

[1] Lk. vii. 41–42.
[2] Lk. x. 30–37.
[3] Lk. xi. 5–8.
[4] Lk. xii. 13–21.
[5] Lk. xiv. 7–11.
[6] Lk. xiv. 12–14.
[7] Lk. xv. 8–10.
[8] Lk. xv. 11–32.
[9] Lk. xvi. 1–8.
[10] Lk. xvi. 19–31.
[11] Lk. xvii. 7–10.
[12] Lk. xviii. 1–8.
[13] Lk. xviii. 9–14.

lean ministry. Parables of the kingdom come again in Passion-week and on the last journey to Jerusalem, because the situation made it necessary that the teaching of Jesus should be eschatological.

(C) The Gospel of John contains no parables such as we have seen in the two previous groups. But it incidentally refers to parabolic teaching.[1] It also gives the allegories of the Good Shepherd,[2] and of the Vine,[3] which in some respects resemble parables. It is probable that these have been transformed by the author, so that their original Jewish parabolic form has been abandoned for the form of the allegory of Greek Literature.[4]

In all this kind of instruction of Jesus, it is necessary to consider the special form and method in order to understand it. The author of the Fourth Gospel has indeed pointed the way for us. We must translate the parabolic form into the forms of Western and modern thought in order to understand the substance of the teaching.

II. The greater part of the Teaching of Jesus, as it appears in Matthew and Luke, is in the gnomic form of Hebrew Wisdom. This for the most part was derived by these Gospels from the *Logia* of the apostle Matthew. Some few of the logia are given in the present Mark; and still fewer in the Gospel of

[1] Jn. x. 6. [2] Jn. x. 1–21. [3] Jn. xv. 1–8.

[4] It should also be said that "parable" in the Greek word used, *παραβολή*, stands for the Hebrew משל, and comprehends in the Gospels a considerable number of *logia* in the form of emblems, or comparisons, as well as those which are usually regarded as parables.

John. All of these came from a Hebrew original, arranged in the parallelisms of Hebrew poetry, distich, tristich, tetrastich, pentastich, octastich, nonostich, decastich; and they have the measures of Hebrew poetry, trimeters, tetrameters, pentameters and hexameters.[1] They sometimes have strophical organization, but none of them is of any great length. All of the Gospels disregard more or less the poetic structure. The logia are sometimes condensed, and sometimes enlarged by explanatory statements; but it is quite easy to find their original form, and so get the very words of Jesus in the form in which he uttered them. Seldom do the Synoptic Gospels do more than translate their originals into corresponding words in Greek. Fortunately we have several of these logia in the Fourth Gospel which we may compare with their originals in the Synoptists, and so discern the author's method of dealing with them.

(1) *"For Jesus himself testified, that a prophet hath no honour in his own country."*[2] This is attached to the story of the going through Samaria to Galilee. But it is followed by the statement: *"So when he came into Galilee, the Galileans received him, having seen all the things that he did in Jerusalem at the Feast; for they also went unto the Feast."* But this last verse is contradictory to the previous one, if they belonged together, the first implying an impending rejection in Galilee, when

[1] *General Introduction to the Study of Holy Scripture*, pp. 385 *sq.*
[2] Jn. iv. 43–45.

the last asserts his acceptance by the Galileans. This verse is indeed preparatory to the story of the healing of the nobleman's son on the second journey to Galilee; and it represents a different situation altogether from the narrative which closes with v. 44. There is a clear evidence of displacement of the original order. The story of the Samaritan journey was really subsequent to the narratives beginning with v. 45. The Synoptic Gospels give this Logion with the rejection at Nazareth.

"A prophet is not without honour, save in his own country, and among his own kin, and in his own house."[1]

"A prophet is not without honour, save in his own country, and in his own house."[2]

"No prophet is acceptable in his own country."[3]

It is evident that Luke is nearer to the original logion than Matthew and Mark, which enlarge the original—*"in his own country."* This alone is common to them all, and was sufficient. Luke alone gives us the similar saying: *"Physician, heal thyself,"* which, as we would infer, contains the original parallel member of the distich. Fortunately the recently discovered collection of logia of Jesus[4] gives us a couplet which guides to the original, which was probably as follows:

"A prophet hath no honour in his own country.
A physician doth not work cures with them that know him."

[1] Mk. vi. 4. [2] Mt. xiii. 57. [3] Lk. iv. 23–24.
[4] *Sayings of our Lord*, Grenfell and Hunt, p. 14.

In this case the Gospel of John is nearest to the original logion. There can be no doubt that the rejection at Nazareth was the occasion of the utterance. We may safely say that the journey through Samaria immediately preceded that rejection in the original Gospel of St. John.[1] The use of this logion seems to imply that the story of that rejection was in the original, and that it was omitted by the second author of the Fourth Gospel.

(2) *"He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal."*[2]

This same logion is given in the Synoptists.[3] The two uses in Matthew and Luke are due to the fact that one of these is derived from Mark in connection with the story of Jesus' prediction of his impending death and resurrection, at the close of the Galilean ministry. The other uses were derived from the *Logia* of St. Matthew, and were attached by Matthew to the Commission of the Twelve, but by Luke to the early eschatological discourse on the last journey to Jerusalem. The Gospel of John gives the logion in the last days of Passion-week in Jerusalem itself. It is evident that it belongs somewhere in the last week of Jesus' life. The time of Luke's eschatological discourse is near to the time of Mark's prediction of the death and resurrection. It is possible

1 *New Light on the Life of Jesus*, pp. 45–46, 151–152.

2 Jn. xii. 25.

3 Mt. x. 39, xvi. 25; Mk. viii. 35; Lk. ix. 24, xvii. 33.

that they are coincident in time. The connection of Mark is most probable in itself. The logion was given in its present place in John because of the reference to the death of Jesus which precedes it. When the version of John is compared with those of the Synoptists, it is evident that, while the antithetical parallelism has been preserved, in other respects the language of the original has been entirely transformed. It is possible that this was due not to the original gospel of St. John, but to the author of the present Gospel. The original was doubtless as follows:

"Whoso findeth his life shall lose it;
But whoso loseth his life shall find it."[1]

(3) *"A servant is not greater than his lord;*
Neither is one that is sent greater than he that sent him."[2]

"He that receiveth whomsoever I send, receiveth me;
And he that receiveth me, receiveth him that sent me."[3]

Both of these are attached by Matthew to the Commission of the Twelve.[4] Luke gives the former in connection with its version of the Sermon on the Mount,[5] the latter in connection with the Commission of the Seventy.[6] These logia seem out of place, and indeed to be tacked on, in both the passages of Luke. They are still less appropriate in Matthew. They

[1] See *General Introduction to the Study of Holy Scripture*, pp. 69 *sq.*; where I show that the couplet in this form explains all the versions of it in the four Gospels.

[2] Jn. xiii. 16. [3] Jn. xiii. 20. [4] Mt. x. 24, 40.

[5] Lk. vi. 40. [6] Lk. x. 16.

seem much more appropriate to the situation where they are given in John, and they seem nearer to the original in John. It is evident however that this gospel uses but little of the Wisdom of Jesus, because it does not come within the scope of its plan to use it.

So far as this method of Wisdom is concerned, we must know its poetic form, the nature of the parallelism and take account of its poetic conception, before we can safely understand its teaching.

III. A considerable portion of the Teaching of Jesus is of the nature of *Halacha,* especially in the Gospels of Mark and John. It is probable that his teaching in the synagogues was chiefly of this kind, as it was an interpretation and application of the Scriptures of the Old Testament. A good example of this is given in the discourse in the synagogue of Nazareth when he was rejected. Luke only gives the theme of the discourse.[1] It was an exposition and application of the prophecy of Isaiah.[2] But it was accompanied with specimens of his wisdom, as is evident not only from the logion given,[3] but also from the statements of Matthew and Mark.[4] Another discourse is reported at a much later date in the synagogue of Capernaum, in John only.[5] In this Jesus presents himself as the bread of life, probably as the context shows, on the basis of the story of the giving of the manna in the wilderness. His discourses in

[1] Lk. iv. 16–30. [2] Isa. lxi. 1 *sq.* [3] Lk. iv. 23–24.
[4] Mt. xiii. 54; Mk. vi. 2. [5] Jn. vi. 22–59.

the synagogues are not given elsewhere, though they constituted a large part of his earlier ministry. The *Halacha* preserved for us in Mark and the other Synoptists, is chiefly that used in dicussions with the Pharisees. In these discussions Jesus employed the method of reasoning of the rabbis of his time, and these methods must be considered with all their faults if we are to get a true understanding of his teaching.[1] This method was convincing to the rabbis of his time, however little some of it may satisfy modern reasoning. The first example of this reasoning given by Mark[2] is the argument to justify his forgiveness of the sin of the paralytic. This is an argument from greater to less. Many others are given in Mark as follows:

(*b*) The justification of himself for eating with publicans and sinners.[3]

(*c*) The argument as to the time of fasting,[4] to which a logion is appended, which Luke calls a parable.

(*d*) The justification of his disciples for plucking ears of grain on the Sabbath.[5]

(*e*) The justification of his healing the man with the withered hand on the Sabbath.[6]

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[1] *General Introduction to the Study of Holy Scripture*, pp. 430 *sq.*, 437 *sq.*

[2] Mk. ii. 1–12; Mt. ix. 2–8; Lk. v. 17–26.

[3] Mk. ii. 17; Mt. ix. 12–13; Lk. v. 31–32.

[4] Mk. ii. 19–20; Mt. ix. 15; Lk. v. 34–35.

[5] Mk. ii. 25–28; Mt. xii. 3–8; Lk. vi. 3–5.

[6] Mk. iii. 4; Mt. xii. 11–12; Lk. vi. 9.

(*f*) The argument as to Beelzebub casting out devils.[1]

(*g*) The argument as to eating without previous ceremonial purification.[2]

(*h*) The argument with his disciples as to the leaven of the Pharisees.[3]

(*i*) The discussion as to who is greatest in the kingdom.[4]

(*j*) The argument with John against forbidding one not a disciple to cast out devils.[5]

(*k*) The argument as to divorce,[6] to which a logion is added in Mark and Matthew, and an additional logion in Matthew.

(*l*) Argument with the young ruler and the counsel of perfection.[7]

(*m*) Reproof of the ambition of James and John.[8]

(*n*) Justification of Mary for anointing him.[9]

(*o*) Justification for his cleansing the temple.[10]

(*p*) Argument with the Pharisees as to authority.[11]

(*q*) Argument with the Herodians as to tribute.[12]

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[1] Mk. iii. 22–27; Mt. xii. 22–29; Lk. xi. 14–22.

[2] Mk. vii. 6–23; Mt. xv. 3–20; cf. Lk. xi. 37–40.

[3] Mk. viii. 14–21; Mt. xvi. 5–12; cf. Lk. xii. 1.

[4] Mk. ix. 33–37; Mt. xviii. 1–5; Lk. ix. 46–48.

[5] Mk. ix. 38–40; Lk. ix. 49–50.

[6] Mk. x. 2–12; Mt. xix. 3–12.

[7] Mk. x. 17–31; Mt. xix. 16–30; Lk. xviii. 18–30.

[8] Mk. x. 35–45; Mt. xx. 20–28. Logia are added which appear in Lk. xxii. 25–26.

[9] Mk. xiv. 3–9; Mt. xxvi. 6–13; Jn. xii. 1–8.

[10] Mk. xi. 15–19; Mt. xxi. 12–17; Lk. xix. 45–48; Jn. ii. 16.

[11] Mk. xi. 27–33; Mt. xxi. 23–27; Lk. xx. 1–8.

[12] Mk. xii. 13–17; Mt. xxii. 15–22; Lk. xx. 20–26.

(*r*) Argument with the Sadducees as to the Resurrection.[1]

(*s*) Argument with a Pharisee as to the Law.[2]

(*t*) The argument as to David's son.[3]

(*u*) The praise of the widow casting her mite.[4]

The Gospel of Matthew depends upon Mark for all this material and adds nothing to it. Luke gives little that is additional.

(*a*) The question as to the Law, which is probably a confusion of *l* and *s* of Mark, as a basis for the parable of the Good Samaritan.[5]

(*b*) The justification of his healing the woman on the Sabbath.[6]

(*c*) The justification of his healing the man with dropsy on the Sabbath.[7]

The Gospel of John agrees with the Gospel of Mark in giving chiefly *Halacha*. These are to a great extent buried in the present arrangement of the discourses of John, but it is not difficult to discern them.

(*a*) The argument with Nicodemus.[8]

(*b*) The argument with the disciples.[9]

(*c*) Justification of his healing the infirm man on the Sabbath.[10]

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[1] Mk. xii. 18–27; Mt. xxii. 23–33; Lk. xx. 27–40.
[2] Mk. xii. 28–34; Mt. xxii. 34–40.
[3] Mk. xii. 35–37; Mt. xxii. 41–46; Lk. xx. 41–44.
[4] Mk. xii. 41–44; Lk. xxi. 1–4.
[5] Lk. x. 25–28. [6] Lk. xiii. 10–17. [7] Lk. xiv. 1–6.
[8] Jn. iii. 1–12. [9] Jn. iv. 31–38.
[10] Jn. v. 2–47, continued in vii. 14–24.

(*d*) Discussion with the Pharisees as to sin and his preexistence.[1]

(*e*) Discussion as to sin and its punishment.[2]

(*f*) Discussion with the Pharisees as to the Son of God.[3]

(*g*) The Discussion with the disciples at the Last Supper.[4]

(*h*) The discussion with Peter as to love.[5]

These Halacha of John's Gospel are doubtless from the original gospel of St. John, but they have been worked over by the author of the present gospel and have received a dogmatic form as well as interpretations and applications.

IV. Jesus was not only a teacher, a rabbi, but he was a prophet, and therefore his teaching assumes the prophetic type. Even in the *Haggada* and *Halacha,* the prophetic element is preeminent. But we have also in the Gospels material which is apart from rabbinical methods and which finds its precedents in the Old Testament prophets. It was indeed as a prophet that Mark represents Jesus as going into Galilee after the death of John the Baptist, preaching that the Kingdom of God was at hand and calling the people to repentance unto Salvation.[6] Luke represents that he went in the power of the divine Spirit. His miracle-working was the work of a prophet, and his preaching was

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[1] Jn. viii. 31–59. [2] Jn. ix. 1–3, 40–41. [3] Jn. x. 24–39.
[4] Jn. xiv. 1 *sq.* [5] Jn. xxi. 15–23.
[6] Mk. i. 14–15; Mt. iv. 17; Lk. iv. 14–15.

also that of a prophet. There are in the Synoptic Gospels only two discourses which may be regarded as prophetic discourses, namely the final eschatological discourse,[1] and the earlier eschatological discourse,[2] both of which are combined in Matthew.[3] These are apocalyptic in character. But besides these discourses, there are a number of lesser prophetic words, which remind us rather of the earlier prophets of action of the Old Testament than of the later prophetic writers. His words to the messengers of John the Baptist[4] are prophetic words, especially when he calls attention to the fact that the poor have good tidings preached to them, and in his reference to the Baptist's relation to himself, although in the Gospels these are mingled with logia. The prophetic element appears in Mark especially at the close of the Galilean ministry in his prediction of his death and resurrection,[5] in his rebuke of the ambition of James and John,[6] in his prediction of the betrayal of Judas and the fall of Peter.[7] Jesus acts as a prophet in his symbolic blessing of little children;[8] and in his cursing of the fig-tree[9] and in his cleansing of the

[1] Mk. xiii; Lk. xxi. [2] Lk. xvii. 22–37.
[3] Mt. xxiv. See *Messiah of the Gospels*, chap. IV.
[4] Lk. vii. 18–35; Mt. xi. 2–19.
[5] Mk. viii. 31–ix. 1; Mt. xvi. 21–28; Lk. ix. 22–27; also Mk. ix. 30–32; Mt. xvii. 22–23; Lk. ix. 43–45.
[6] Mk. x. 35–45; Mt. xx. 20–28.
[7] Mk. xiv. 18–21, 27–31; Mt. xxvi. 21–25, 31–35; Lk. xxii. 21–23, 31–34; Jn. xiii. 21–30, 36–38.
[8] Mk. ix. 33–37; Mt. xviii. 1–5; Lk. ix. 46–48; also Mk. x. 13–16; Mt. xix. 13–15; Lk. xviii. 15–17.
[9] Mk. xi. 12–14; Mt. xxi. 18–19.

temple.[1] The call to repentance comes out strongly in Luke.[2]

In the Gospel of John this feature is also prominent in a large number of passages. Jesus appears as a prophet.[3]

(*a*) With the woman of Samaria.[4]

(*b*) In the temple at the feast of Tabernacles.[5]

(*c*) At the Feast of Dedication.[6]

(*d*) To the blind man in Jerusalem.[7]

(*e*) To Martha in his discourse as to resurrection.[8]

(*f*) To the Greeks in the temple.[9]

(*g*) In his words as to judgment.

(*h*) In predictions at the last Supper.[10]

(*i*) In post-resurrection predictions.[11]

(*j*) In the intercessory prayer.[12]

Jesus was also a prophet in his symbolic actions:

(*a*) In the washing of his disciples' feet with its interpretation.[13]

(*b*) In the breathing on his disciples to indicate the coming of the Holy Spirit.[14]

It has become evident in the progress of our studies that while for the most part we may distinguish the four great methods of Jesus in his teach-

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1 Mk. xi. 15–19; Mt. xxi. 12–17; Lk. xix. 45–48.
2 Lk. xiii. 1–9.
3 Jn. iv. 4–26.
4 Jn. vii. 33–34, 37–38.
5 Jn. viii. 12–29.
6 Jn. ix. 35–39.
7 Jn. xi. 25 *sq.*
8 Jn. xii. 20–36.
9 Jn. xii. 44–50.
10 Jn. xiii. 31–35, xiv. 12–30.
11 Jn. xv. 8–xvi. 33.
12 Jn. xvii.
13 Jn. xiii. 4–20.
14 Jn. xx. 22–23.

ing and preaching, yet they not infrequently overlap, especially in the material as given to us in the present arrangement of the Gospels. If we had the originals, these would probably appear more carefully distinguished. And yet even if we had the originals, it would doubtless appear that Jesus sometimes combined two or more methods at one time.

There is a wonderful variety and beauty as well as simplicity and grandeur in this Teaching of Jesus. It is incomparably superior in every one of its forms and methods to the teaching of the greatest rabbis of his times, if we may judge of them from all that has been preserved in the Talmuds. We have rich and varied material which yields the most important results as to substance as well as form. We study the form of his teaching in order that we may the better understand its substance. The form has given that substance a stereotyped permanence which enables us to be sure that we have the Teaching of Jesus himself and of no other. It is not difficult to determine the additions and changes made by the evangelists or by oral tradition in the transmission of the Teaching from Jesus himself to the form in which it appears in the four Gospels.

The methods of Jesus were followed by his disciples only in part in their preaching and teaching in the Orient, in the early apostolic times. These methods were not suited to the Greek and Roman world, for whom, for the most part, the New Testament Writings in their present form were prepared.

And therefore the type of Jesus' Teaching may readily be distinguished from the Graeco-Roman type in which the New Testament writers set it. The methods of Jesus were indeed given over by the early Christians to the Jewish enemies of Christianity. And therefore the Teaching of Jesus by a remarkable historic situation became stereotyped in a form which has remained forever that of the Master himself and which cannot be mistaken for another's. It is not difficult therefore to get close to the very words of the Master himself in the very forms in which he himself gave them to his disciples.

III.

The Will of the Father.

The earliest incident mentioned in the Gospels in connection with Jesus, in which we can find ethical content, is given in Luke.[1]

At twelve years of age Jesus goes with his parents to Jerusalem and is left behind by mistake. When they anxiously return to seek him, they find him with the rabbis in the temple's outer courts, hearing instruction and asking questions. When his parents remonstrate with him he gives as his excuse: "Knew ye not that I must be about my Father's business?"[2]

Jesus here conceives it as his ethical norm to be occupied in doing the business, the affairs, and we may say the will of the Father. He knows God as his own Father, and he is so assured of his sonship that his will is ethically one with the will of God, and he knows that his task is to be engaged in the affairs of God.

Jesus remained in obscurity in Nazareth, working as a worker in wood, and growing in knowledge and in grace, until he was about thirty years of age. Doubtless this was in fulfilment of the will of God as

[1] Lk. ii. 40–52.

[2] So A.V.; the R.V. "In my Father's house," although a correct explanation of the Greek phrase, and suited in some respects to the situation, is not so appropriate as the A.V. See *Messiah of the Gospels*, p. 234.

known to him in his inmost consciousness. Otherwise it is difficult to explain this long obscurity in his short life.

He then went down to the Jordan, probably after the feast of Tabernacles, to be baptized by John the Baptist. The divine approval of him is expressed by the theophanic voice:

> "Thou art my beloved son.
> In Thee I am well pleased."[1]

Jesus is thus recognized as the Son of God, in the Messianic sense, as beloved and accepted, and especially as entirely approved by his Father, as entirely conformed to His will. This is in fact an approval of all the life of Jesus up to the hour of baptism, and also of his action in receiving the baptism of John the Baptist.

Immediately after his baptism, Jesus underwent his great temptation. In this temptation[2] he holds forth the word of God as the norm of his own conduct, and appeals to it in response to every test. Mark simply mentions the temptation, but gives no account of its nature, or the results of it. The temptation according to Matthew and Luke, was to rise above the will of God in the exercise of his authority as the Messiah. Jesus declines to do this, but submits himself to the divine will.

(*a*) He is tempted to work a miracle, which would have been little more than the one he subsequently

[1] Mk. i. 11; Lk. iii. 22; cf. Mt. iii. 17; Jn. i. 34.
[2] Mk. i. 12–13; Mt. iv. 1–11; Lk. iv. 1–13.

wrought when feeding the multitude. There was a sufficient motive, here as there, namely hunger. But Jesus was in the wilderness for the higher task of communion with God, in order to prepare for his Messianic activity, which he was about to begin. To this situation the word applied:

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."[1]

Man should live in accordance with the will of God, as coming from the mouth of God. This is oral, rather than written guidance.[2] This was in antithesis with the manna of the wilderness; not by manna only, but by the Word of God. Jesus thus recognizes for himself and his disciples that the word of God is the food of the soul, and that this is ever to be ethically higher than the satisfaction of the hunger of the body. It is a yielding to temptation when the hunger of the soul is neglected in order to satisfy the hunger of the body. There are times when the soul should be so absorbed in feeding upon the word of God, that the hunger of the body will not be experienced, or if experienced, will be altogether neglected. Jesus was so engaged at the time. He was in the ecstatic state, absorbed in communion with God. To turn away from the inward communion to the outward feeding, would have been a yielding to temptation, and the commission of sin.

(*b*) The second temptation was for Jesus to test a divine word by casting himself from the pinnacle

[1] Dt. viii. 3. [2] Luke omits the second half of the command.

of the temple, and appearing as the Son of Man from the clouds. This temptation to act as the Son of Man from heaven, the triumphant, royal Messiah of the second Advent, of apocalyptic prophecy, when he had come as the Messiah of the first Advent, the Messiah of suffering and preaching, according to the will of his Father, was rejected by applying another divine word: "Thou shalt not tempt the Lord thy God."[1]

The experience of Moses[2] in tempting God, was a warning not only to Israel, but to Jesus and his disciples. To act as the Messiah of the second Advent prematurely, would have been to reject his call as the Messiah of suffering of the first Advent, and would have been a sin.

(*c*) The third temptation was to assume Messianic authority in submitting to the Satan, the prince of the world. This is repulsed by: "Thou shalt worship the Lord thy God, and Him only shalt thou serve."[3]

God is the supreme and only one to reverence and worship. To do homage to Satan, even so far as to recognize him as rightful prince of this world, would be for Jesus to dishonour his own mission, which had as one of its chief aims to destroy the power of Satan and restore mankind to the supreme dominion of God.

In all these cases Jesus applies Deuteronomic principles, rather than to rise above them in the assertion

[1] Dt. vi. 16. [2] Nu. 20. [3] Dt. vi. 13.

of his Messianic authority. He thus recognizes the Deuteronomic Law, and, through the Law, God as the ethical norm to which he and his are ethically bound.

During the Galilean ministry on one occasion, while teaching, surrounded by a crowd, his mother and brethren desire to speak with him. He improves the opportunity to teach the supreme importance of doing the will of God.[1]

> "Whosoever doeth the Will of God,
> The same is my brother and my mother."[2]

The Will of God is an ethical norm higher than any commands, and nearest to God Himself. Jesus' conception is that all such as follow this norm are thereby in a relation to God which constitutes them one family, and that those in this family of God are closer than members of a family, who are bound by ties of physical descent.[3]

At the close of the Sermon on the Mount Jesus said:

> "Not every one that saith unto me, Lord, Lord,
> Shall enter into the kingdom of God;
> But he that doeth the will of my Father."[4]

This is condensed in Luke[5] into: "And why call ye me, Lord, Lord, and do not the things which I

[1] Mk. iii. 31–35; Mt. xii. 46–50; Lk. viii. 19–21.

[2] Such was the logion in its original form. See *General Introduction to the Study of Holy Scripture*, pp. 305 *sq.* where I have discussed it.

[3] It is quite natural therefore that Matthew should change "God" of the original text to "Father which is in heaven."

[4] Mt. vii. 21.

[5] Lk. vi. 46.

say?'' Here the profession of allegiance to Christ, the recognition of his sovereignty and lordship is in antithesis with doing the Father's Will. The Father's Will is the supreme ethical norm of the disciple; conformity to that Will is necessary in order to enter the kingdom of God: profession of faith in Jesus Christ, in the recognition of him as sovereign lord, is not sufficient. One who bases his hopes of entrance into the kingdom of glory on that alone, will certainly fail.

In the early Perean ministry, Jesus, in response to the request of his disciples, teaches them a form of prayer.[1] The original was probably:

"Father, hallowed be Thy name;
Thy kingdom come; Thy will be done.
Give us this day our daily bread.
Forgive us our trespasses as we forgive those who trespass against us.
Bring us not into temptation; but deliver us from evil."

There are five petitions; the first and second belong under this head, the others will be considered later in appropriate connections.[2] The disciples of Jesus are to pray to God as their Father, and approach Him as children. His name is to be hallowed by them, and their first petition is that it may be hallowed by all. The second petition is that the Father's kingdom may come, and His dominion ex-

[1] Lk. xi. 2–4. It is given in a fuller form in Mt. vi. 9–13 in connection with the Sermon on the Mount; but out of place. Both derive it from the Logia of the apostle Matthew.

[2] See pp. 73, 118.

tend over all. This implies that the Father's will shall be done everywhere and by all. This second half of the second petition was omitted by Luke, because it is really implied in the first half. For how could the kingdom of God come, unless the King's will were done in His kingdom? Matthew however, not only gives it, but adds to it: "As in heaven, so on earth"; in accordance with his constant use of heaven in connection with Father and kingdom. This section of the prayer therefore teaches that the supreme ethical desire of the disciple should be the Father's will in the Father's kingdom.

This attitude of the son to the Father is illustrated in the logia which follow.[1] They appear in Matthew's version of the Sermon on the Mount. Luke's place was more appropriate. The original was somewhat as follows:

> "Ask and it shall be given unto you.
> Seek and ye shall find.
> Knock and it shall be opened unto you.
> For everyone that asketh, receiveth.
> And he that seeketh, findeth;
> And to him that knocketh, it shall be opened."

This is the attitude of the child to God His Father. Those in the filial relation may rely on the Father's love. No others can lay claim to the child's privilege. This is fortified by the beautiful illustration which follows:

[1] Lk. xi. 9–13; Mt. vii. 7–11.

"What sort of a person among you is he whose son asketh?
If he ask a loaf, will he give him a stone?
And if he ask a fish, will he give him a serpent?
And if he ask an egg, will he give him a scorpion?
If therefore ye, being evil, know how to give, to your children,
Much more will the Father give to those that ask Him."[1]

About the same time a woman, filled with enthusiasm said unto him:[2]

"Blessed is the womb that bare thee:
(Blessed) are the breasts that suckled thee."

Jesus replied:

"Blessed are they that hear the word of God:
(Blessed are they) that keep (His will)."[3]

Hearing the word of God, keeping, observing, doing His will, is what constitutes true happiness for man.

The Gospel of John agrees with the Synoptists in this teaching of Jesus, that the Will of the Father is his supreme norm. In the Jerusalem ministry the same conception appears as in the Galilean ministry of Mark and Matthew, and the Perean ministry of Luke.

At the feast of Pentecost[4] Jesus said: "I seek not mine own will, but the will of Him that sent me."

[1] The first clause I venture to restore conjecturally and provisionally. It is of great difficulty in both evangelists, due probably to an obscure original. The fourth line is given by Luke alone, but is so graphic that it is probably original. Luke substitutes for "good things" of Matthew, the "Holy Spirit." This was not original. It is quite true as an interpretation, although it takes the sentence out of its original reference to bodily needs. Probably the original left the object understood, but not expressed.

[2] Lk. xi. 27–28.

[3] These couplets have been condensed into prose sentences.

[4] Jn. v. 30.

The will of the Son is entirely subordinated to and merged in the Will of the Father. The Father sent him, and his mission is to do the will of the Father, and this is what he seeks above all to do.

At the feast of Tabernacles Jesus said: "If any man willeth to do his will, he shall know of the teaching, whether it be of God, or I speak from myself."[1] The teaching of Jesus is not, as he says in the previous verse, his own personal teaching which he gives on his own original authority, but the teaching of the Father who sent him with the teaching. Therefore those who really have the will to do the Will of the Father should receive the teaching, not simply as the teacher's teaching, but as the Father's teaching. There need be no doubt, because the willingness to do the Will of the Father opens the eyes of the understanding, so as to see and know whether the teaching is the Father's or not. Jesus here represents that there is an ethical relation in his teaching between knowing and doing. It is not always, first knowing and then doing; but in fact doing often precedes knowing. The knowledge of a higher teaching depends upon the practice of a lower. There can be no great advance in Christian knowledge beyond Christian practice; for the very reason that Christian knowledge contains all important ethical substance and relations.

At the feast of Dedication Jesus said:

"I do always the things that are pleasing to Him."[2]

[1] Jn. vii. 17. [2] Jn. viii. 29.

Those things that please Him are parallel with His Will. This reminds us of the words of the theophany to Jesus, the Son, in whom the Father was well pleased. The Father is always well pleased with the Son, because the Son always does the things which please the Father.

It is in accordance with these words of Jesus as to his own motives, purposes and doings, that he should claim to be sinless. He says: "Which of you convicteth me of sin? If I say the truth, why do ye not believe me? He that is of God, heareth the words of God: For this cause ye hear them not, because ye are not of God."[1]

Jesus was speaking to them words of God, the truth from God. If they were disciples of God, as they ought to have been, under the teaching of the Old Testament, they would recognize the words of God in the teaching of Jesus. Familiarity with the words of God enables one to recognize other such words wherever one is found, and from whom so ever they come. When such a word is not recognized, it gives evidence of lack of familiarity with God's words and with God Himself.

Again Jesus said: "I know Him and keep His word."[2] Keeping His word is, as we have seen in the Synoptists, a parallel idea to doing His Will.

On Jesus' journey through Samaria to Galilee[3] he said in connection with the coming of the Samaritans

[1] Jn. viii. 46–47. [2] Jn. viii. 55. [3] Jn. iv. 34.

to listen to him: "My meat is to do the will of Him that sent me, and to accomplish His work."[1]

The will of God was the meat of Jesus, that which he craved and laboured for more than for food. This is the same Deuteronomic thought that we have studied in connection with his temptation.[2] The accomplishment of the work is in accordance with the commission. Jesus was sent to do a work, and his ethical aim was to do that work in accordance with the Will of God.

In his discourse in the synagogue of Capernaum Jesus exhorts the people to have the same hunger of soul. "Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of Man will give unto you."[3] Jesus' meat was doing the Will of God and fulfilling the work of God. The meat is here explained as something which Jesus, the Son of Man, gives unto the disciple. That which he gives, as we see from the context, is the Will of God, and the work of God. The first question of the hearers is as to the work of God. "What must we do, that we may work the works of God?"

Jesus answers: "This is the work of God, that ye believe on him whom He hath sent."[4] The first work is to believe in the messenger who comes from God to declare the Will of God. This is not the only

[1] Probably this was a logion, the second line of the original beginning with "My drink is."

[2] Mt. iv. 4. [3] Jn. vi. 27. [4] Jn. vi. 28–29.

work of God, or the chief work of God, but the first work of God in the order of the works when Jesus the Messiah stands before them. As he said: "I am come down from heaven, not to do mine own will, but the will of Him that sent me." He then states the Will of the Father. "This is the will of Him that sent me, that of all that which He hath given me I should lose nothing, but should raise it up at the last day. For this is the Will of my Father, that every one that beholdeth the Son and believeth on him, should have eternal life; and I will raise him up at the last day."[1]

The disciple is to believe on Jesus as the one sent by God to declare His Will and His works, and then make that Will and those works his meat, as Jesus did; and as an inevitable consequence he will have eternal life and a part in the resurrection.

The theophanic voice, at the transfiguration, again recognized Jesus: "This is My beloved Son: hear ye him."[2] This sets the seal of the divine approval to the ministry of Jesus which was nearing its completion.

Jesus, in his agony in Gethsemane, submits himself to the Will of the Father in his prayer. "Father, all things are possible unto Thee; remove this cup from me: howbeit not what I will, but what

[1] Jn. vi. 38–40.

[2] Mk. ix. 7; Lk. ix. 35, my "chosen" is a variation of translation "beloved." Mt. xvii. 5 agrees with Luke in this phrase, but adds "in whom I am well pleased," which may have been taken from the words of the previous theophany at the Baptism.

Thou wilt.''[1] Matthew and Luke depend on Mark for this narrative and give essentially the same thing.[2] In his supreme hour Jesus submits himself to the Will of the Father, even to the shameful death of the cross.

In his last prayer before departing from this earth to the Father, Jesus said: ''I glorified Thee on the earth, having accomplished the work which Thou hast given me to do.''[3] From the beginning to the end of his life, Jesus had done the Will of the Father. He had finally accomplished all that Will in his work on earth, and he had taught his disciples to do the same.

[1] Mk. xiv. 36. [2] Mt. xxvi. 39; Lk. xxii. 42. [3] Jn. xvii. 4.

IV.

The Word of Jesus.

Immediately after his inauguration by baptism with the divine Spirit, and his victory over the temptations of the devil, Jesus began to gather disciples. In the valley of the Jordan, two of the disciples of John the Baptist followed him, Andrew and probably John. On the following day he called Philip to follow him.[1] These became his disciples and went with him to Cana of Galilee. Then they left him for a season. Soon afterwards he went to the shore of the Sea of Galilee and finding the four fishermen, Andrew, Simon, James and John, he calls them to abandon their fishing and become fishers of men.[2] These go with him to Capernaum the home of Simon and Andrew.[3] Soon afterwards he called Matthew, the publican, who abandoned all and followed him after a farewell feast given to his friends.[4] It is evident that these all recognized Jesus as a prophet of God; and their prompt obedience to his call to the abandonment of property and family and all that they held dear, showed that they regarded the Word of Jesus as the rule of their life. These six were disciples in a special sense. But there were doubtless many others who were disciples in a more

[1] Jn. i. 35–43. [2] Mk. i. 16–20. [3] Mk. i. 21–30. [4] Mk. ii. 13–17.

general sense. For during this time he went about Galilee preaching in the synagogues of the different cities and working miracles.

Soon after the call of Matthew Jesus[1] goes down with his special disciples into the valley of the Jordan and preaches repentance and baptism, alongside of John the Baptist, and is so successful, winning more disciples than the Baptist, that the Pharisees are stirred up against him and he prudently retires into Galilee.[2]

Jesus now begins his ministry in Galilee with vigour. The Baptist is about this time cast into prison, and all eyes are turned to Jesus. He preaches repentance in view of the nearness of the kingdom of God. He makes a second tour in Galilee and is followed by multitudes, who listen to his teaching and witness his miracles. His disciples have become a great multitude and he now selects Twelve of them to be with him constantly and assist him in his work.[3] We thus have two classes of disciples, the disciples in general and the Twelve in particular. All these disciples, as disciples, heard his words and were obligated to obey them. The Twelve were called to do more than this, namely to follow him in a special ministry. The Twelve were installed in their office by a discourse called the Sermon on the Mount, which gives instruction in part applicable to them in particular, in part to all the

[1] *New Light on the Life of Jesus*, p. 13. [2] Jn. iii. 22–iv. 3.
[3] Mk. iii. 13–19; Lk. vi. 12–19.

disciples, giving especially the great ethical principles of the kingdom of God.

After several months of special training in his company, Jesus sends forth the Twelve in pairs to carry on his work in Galilee, while he himself departs on his mission to Perea and Jerusalem.[1] On this occasion he gives them a discourse of solemn charge and commission. In the meanwhile many other disciples have been called to special service as his companions. Out of these he selects Seventy to go before him and prepare his way in Perea and Judea.[2] We thus have three groups of disciples distinguished. Jesus continues to make disciples and gains many others by the preaching of the Twelve and the Seventy. He also continues to call others to follow him in the special ministry. Are we to suppose that these were being prepared for a third group of ministers, or were they to be merged in the group of the Seventy? We have no evidence in the Gospels to decide this question. The Book of Acts tells us that one hundred and twenty brethren were assembled in Jerusalem for the selection of the successor of Judas,[3] and St. Paul tells us that Jesus after his resurrection appeared to above five hundred brethren.[4] Are we to suppose that these brethren were disciples in general, or selected disciples who had the special call? However this may be, it is evident that Jesus had many hundreds of disciples, and that he

[1] *New Light on the Life of Jesus*, pp. 40 *sq.*
[2] *New Light on the Life of Jesus*, pp. 32 *sq.*
[3] Acts i. 15–26. [4] 1 Cor. xv. 6.

had selected from these, first the Twelve, then the Seventy, then an indefinite number of others, with the special call to abandon all things and follow him.

The disciples of Jesus, of all groups, recognized him as a teacher come from God, and as a prophet with the divine word upon his lips. His Word was the divine word, and all faithful disciples heard and obeyed it. Jesus' Word indeed was with such intrinsic authority that it compelled obedience or rejection.[1] As Jesus himself said, it had judicial power in it wherever it was proclaimed.[2]

At the close of the Sermon on the Mount Jesus gives a logion of warning, and a parable contrasting those who hear and do, with those who hear but do not, that is, the faithful with the unfaithful disciples. The logion of warning is:

> "Not everyone that saith unto me, Lord, Lord,
> Shall enter into the kingdom of God;
> But he that doeth the will of my Father."[3]

Luke has it in the form of personal address, which is more suitable to the original discourse:

> "Why call ye me, Lord, Lord,
> And do not the things which I say?"[4]

Doing the teachings of Jesus is an ethical norm, corresponding with that of following him. This is

[1] Mt. vii. 29. [2] Jn. xii. 48.

[3] Mt. vii. 21, "which is in heaven" is an explanatory addition of Matthew; and "heaven" is a substitute for "God."

[4] Lk. vi. 46.

not satisfied by merely recognizing him as sovereign Lord. Doing is the determinative factor and not merely professing.

Matthew modifies the original couplet of Jesus, in order to make it correspond with the form of the logion which he adds[1] from another occasion. This Gospel also substitutes the Will of the Father for the Word of Jesus, from the consciousness that they are really the same. But the originality of the term "Word" of Jesus is verified by the parable which follows:

"I. Every one which heareth these words of mine and doeth them,
Shall be likened unto a wise man,
Which built his house upon the rock:
And the rain descended, and the floods came,
And the winds blew, and beat upon that house;
And it fell not; for it was founded upon the rock.

II. But every one which heareth these words of mine and doeth them not,
Shall be likened unto a foolish man,
Which built his house upon the sand:
And the rain descended, and the floods came,
And the winds blew, and smote upon that house;
And it fell; and great was the fall thereof."[2]

At the feast of Dedication Jesus makes his Word the test of life and death: "Verily, verily, I say unto you, he that heareth my Word and believeth him that sent me, hath eternal life, and cometh not into judg-

[1] Mt. vii. 22–23; Lk. xiii. 25–27.

[2] Mt. vii. 24–27; Lk. vi. 47–49. See *General Introduction to the Study of Holy Scripture*, p. 404.

ment, but hath passed out of death into life."[1] This in the form of a Hebrew logion would be:

"He that heareth my Word, hath eternal life;
He that believeth on Him that sent me, cometh not into judgment."

Hearing the Word of Jesus is here connected with believing on the Father that sent him. His words are the Father's words which he has been sent to teach, requiring faith. They are life-giving words which enable those who hear them, in the pregnant sense of obedience to them, to sustain the tests of judgment. This is explained by the final author of the Gospel. "The hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment."[2] At the judgment, those who hear the words of Jesus are those who have done good; that is, they have heard in the pregnant sense, and have followed his words fully in the good deeds these words teach, as norms of life and conduct. The hearing results, according to the words of Jesus, in having eternal life and freedom from judgment. That is explained by the second hand, as having the resurrection to approval and accordingly life, as opposed to the evil doers, who have the resurrection to condemnation.

In the parable of the Sower,[3] Jesus is the sower of the good seed in the minds of the disciples. This

[1] Jn. v. 24. [2] Jn. v. 28–29. [3] Mk. iv. 1–20.

seed is his Word. The everlasting future depends upon whether this word grows to maturity and bears fruit, and upon the quantity of the harvest. Accordingly Jesus gives the logion of warning, only one line of which has been preserved:

"Who hath ears to hear, let him hear."[1]

Probably the other line was, as suggested by Matthew: Who hath eyes to see, let him see. For Matthew adds in this connection the supplementary:

"Blessed are your eyes, for they see;
And (blessed are) your ears, for they hear.
(For verily I say unto you),
Many prophets and righteous men desired
To see the things which ye see, and saw them not;
And to hear the things which ye hear, and heard them not."[2]

When Jesus commissioned the Twelve for their mission in Galilee, he gave them his Word to teach and preach, and made them his representatives, so that their word was his Word and it had the same judicial power.[3] He said to them:

"And whatever house shall not receive you,
And whoever shall not hear your words,
As ye go forth out of that city,
Shake off the dust from your feet
For a testimony against them."[4]

The same word essentially is given in the Com-

[1] Mk. iv. 9; Mt. xiii. 9, 43; Lk. viii. 8.

[2] Mt. xiii. 16–17.

[3] *Messiah of the Gospels*, pp. 182 *sq.*

[4] Mt. x. 14; Mk. vi. 11; Lk. ix. 5. The above seems the original of the three versions.

mission of the Seventy.[1] To this a logion is added which is difficult to place.

> "He that heareth you, heareth me;
> He that rejecteth you, rejecteth me;
> He that receiveth me, receiveth Him that sent me;
> He that rejecteth me, rejecteth Him that sent me."[2]

This logion is given in a condensed form in John[3] in connection with the discourse at the Lord's Supper.

The ethical lesson of the story of Martha and Mary seems to come under the general idea of this chapter.[4] The event was at Bethany near Jerusalem at the feast of Tabernacles. Jesus said to Martha: "Martha, thou art anxious and troubled about many things: there is need of few. For Mary hath chosen the good part, which shall not be taken away from her."[5]

There is a contrast between the active Martha, who, as mistress of the house, was over anxious and over troubled about the entertainment of her guest, and the contemplative Mary, who was so absorbed in the teachings of Jesus that she had forgotten all about her household duties. Mary had chosen the supreme good, the ethical norm, the teachings of Jesus, and she would not be called away from that to active employment about other things, however important they might be under other circumstances. Martha is reproved for her troubling herself about many things,

[1] Lk. x. 10–11.
[2] Lk. x. 16; Mt. x. 40.
[3] Jn. xiii. 20.
[4] Lk. x. 38–42.
[5] Θορυβάζη is ἁπαξ-λεγ. It is possible therefore that μεριμνᾷς is an explanatory addition.

when only few things were needed. Her over-occupation in caring for the needs of the body, even in the laudable grace of hospitality, was really a failure to embrace the unique privilege of absorbing the teaching of Jesus. It is often said that if Martha had not been troubled about these many things, Jesus would have fallen short in his entertainment. But it is overlooked that Jesus would not be entertained with many things but with few.[1] If Martha had been content with the few, she would not have found fault with Mary and might have had time to attend to Jesus' teaching herself. Mary represents in all ages the consecrated woman who has devoted herself to Christ and his kingdom; the holy virgins who have been, through the Christian centuries, among the most potent influences for the extension, as well as for the ethical advance of the kingdom of God.

At the feast of Dedication Jesus said to the Pharisees: "If ye were blind, ye would have no sin: but now ye say 'we see'; your sin remaineth."[2]

They, with open eyes, rejected the Word of Jesus; and therefore their wilful rejection of his Word was the culmination of that sin for which they would be condemned in the day of judgment.

[1] The substitution of "one" (Tisch, A.V., R.V.), and the addition of "one" (W. H.), are due to the interpretation that this refers to the choice of Mary. But there is really a reference to the few things needed for the entertainment of Jesus over against the many things that Martha was troubled about.

[2] Jn. ix. 41. See p. 170. *New Light on the Life of Jesus*, p. 155, for the historic occasion of these words.

In his discourse in the synagogue of Capernaum Jesus said: "The words that I have spoken unto you are spirit, and are life."[1]

When Simon as the representative of the Twelve recognized Jesus as the Messiah, he said, "Lord, to whom shall we go? Thou hast the words of eternal life."[2]

In his last discourse in the temple, in Passion Week, Jesus said:[3] "He that believeth on me, believeth not on me, but on him that sent me. And he that beholdeth me, beholdeth him that sent me. I am come a light into the world, that whosoever believeth on me may not abide in the darkness. And if any man hear my sayings and keep them not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my sayings, hath one that judgeth him; the word that I spake, the same shall judge him in the last day. For I spake not from myself, but the Father which sent me, he hath given me a commandment, what I should say, and what I should speak. And I know that his commandment is life eternal: the things therefore which I speak, even as the Father hath said unto me, so I speak."

Hearing the sayings of Jesus and keeping them, is

[1] Jn. vi. 63. See *New Light on the Life of Jesus*, pp. 95–6 for the historic occasion.

[2] Jn. vi. 68. These words supplement those of the recognition, Mk. viii. 27–30. But there is no reason to doubt their accuracy. See *New Light on the Life of Jesus*, pp. 47–48.

[3] Jn. xii. 44–50.

the essential thing. Alongside of it is believing in him as the light of the world. The sayings of Jesus are those which the Father sent him to say: they are the Father's commands, and so hearing and keeping them wins eternal life from the Father. By them men will be judged. The words of Jesus will be the test by which men will be accepted, or condemned. The Law of the Old Testament has passed out of view. The commandments of God through Jesus have taken its place in this Gospel.

In his discourse to his disciples, probably after his resurrection, Jesus said with regard to his persecutors:[1] "Remember the word that I said unto you, a servant is not greater than his lord.[2] If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also. But all these things will they do unto you for my name's sake,[3] because they know not Him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin. He that hateth me, hateth my Father also. If I had not done among them the works which none other did, they had not had sin; but now have they both seen and hated both me and my Father."[4]

Jesus spoke to them words from God, and accompanied these words with works sufficient to convince them. They had no excuse for their refusal to accept

[1] *New Light on the Life of Jesus*, pp. 120 *sq.*
[2] See Jn. xiii. 16; Mt. x. 24; Lk. vi. 40.
[3] Mt. x. 22; xxiv. 9; Mk. xiii. 13; Lk. xxi. 17.
[4] Jn. xv. 20–24.

him; still less for rejecting him and hating him. In hating him they hated also the Father who sent him.

In his final commission of the apostolic ministry Jesus again makes his words the test words. He said:[1]

> "All authority hath been given unto me.
> Go ye therefore into all the earth,
> And make disciples of all nations,
> Baptize them into my name,
> And teach them to keep my commands,
> And I am with you until the End."[1]

This is condensed in the addition to Mark:[2] "Go ye into all the world, and preach the Gospel to the whole creation. He that believeth and is baptized will be saved; but he that disbelieveth shall be condemned."

In his final prayer for his disciples[3] Jesus said: "The words which Thou gavest me I have given unto them; and they received them, and knew of a truth that I came forth from Thee, and they believed that Thou didst send me. . . . I have given them Thy word. . . . I pray . . . for them also that shall believe on me through their word."

Thus the Word of Jesus has the same normative authority as the Will of the Father. It is indeed the last and highest expression of the Will of the Father.

[1] Mt. xxviii. 18–20. This in my opinion was the original form of this logion. The trinitarian Baptismal formula was later than the usage of the books of Acts, and it makes the line too long for the measures. For a detailed study of this commission, see Article I., *The Apostolic Commission*, in *Studies in Honor of B. L. Gildersleeve*, p. 14.

[2] Mk. xvi. 15–16, see p. 70.

[3] Jn. xvii. 8–20, see p. 81.

V.

The Kingdom of God.

The kingdom of God is so closely associated with the Will of God that they are combined in the same petition of the Lord's prayer.

"Father, Thy kingdom come, Thy will be done."[1]

The Will of God is accomplished in the kingdom of God. Jesus as the Messiah came to do the Will of the Father and to establish His kingdom among men. The theme of his preaching when he went into Galilee was: "The kingdom of God is at hand."[2] This was essentially his Gospel. The kingdom was one of the most frequent subjects of his teaching. This term is used by all the Gospels save Matthew which uses "kingdom of heaven." This latter is however a peculiarity of Matthew, resembling the use of "heavenly" with "Father."[3] After the manner of the Jews of the time, this gospel uses heaven for God. When Jesus commissioned the Twelve he gave them the same message,[4] and subsequently the Seventy also.[5]

The kingdom of God is the kingdom of the Old Testament in institution and in prophecy.[6] God was the king of that kingdom. The reigning king of the

[1] Mt. vi. 10; Lk. xi. 2.
[2] Mk. i. 15; Mt. iv. 17.
[3] *Messiah of the Gospels*, p. 79.
[4] Mk. vi. 12; Mt. ix. 7; Lk. ix. 2.
[5] Lk. x. 9.
[6] *Messianic Prophecy*, pp. 492 *sq.*

dynasty of David was the son of God and the divine representative. The advent of the kingdom involved the advent of God Himself, and also the advent of the Messianic king. Jesus never speaks of the kingdom of the Messiah. His Messiahship remains in the background of his teaching until near the close of his ministry.

Jesus' teaching as to the kingdom is usually veiled in parables, which can be understood only by his disciples, and by these only after he has given them the key in esoteric instruction. This kind of teaching began in his discourse by the seaside in the second stage of his Galilean ministry. Mark gives three parables of the kingdom here; Luke but one; Matthew as many as eight.[1] Three only really belong here, and possibly not all of these, namely, the parable of the Sower, common to all with its interpretation; the parable of the Tares, peculiar to Matthew with its interpretation; the parable of the Seed growing secretly, peculiar to Mark, but without interpretation. The other parables have been added for topical reasons as parables of the kingdom, but really they present the kingdom from different points of view. The common feature of the three parables is the good seed, sown by Jesus. This good seed is the word of Jesus which is planted by his teaching in the minds of his hearers. These minds are, in the parable of the Sower, like different kinds of soil. They are described as the superficial, the obdurate,

[1] Mk. iv. 1–34; Mt. xiii. 1–53; Lk. viii. 4–18.

the preoccupied, in whom the good seed of the word remains unfruitful. Only the open-minded and attentive are fruitful and some of these are exceedingly fruitful. It is evident from this parable that Jesus conceives of the kingdom of God as established in the minds of men by the word which he taught, and that it was by hearing and doing his word that the kingdom grew among men.

The parable of the Seed growing secretly takes up the fruitful seed of the parable of the Sower, and may thus be regarded as supplementary thereto. It graphically describes the growth of the good seed in successive stages, the sowing of the seed, the appearing of the tender blade in the ground, the growth of the ear, and last of all the harvest. It represents the coming as a gradual growth through the development of the word of Jesus in the mind, and in a fruitful life.

The parable of the Tares may also be regarded as supplementary, for it takes up the growth of the good seed in the midst of evil seed. In the parable of the Sower there are thorns, here there are tares which so greatly resemble the wheat that they cannot be distinguished until the ear begins to form into fruit; when it is too late to remove them. The tares are plants of the devil. It was not said in the parable of the Sower that the thorns came from the devil; but it was suggested, because his activity was mentioned in connection with the removal of the good seed from the minds of the superficial.

The three parables deal with essentially the same theme, the Word of Jesus in the mind and life of men. The parable of the Sower lays stress on the origin of the kingdom, the parable of the Seed growing secretly upon its gradual growth, the parable of the tares upon its consummation. Thus we have the kingdom as established by Jesus, the kingdom in its growth in the world, and the kingdom in its consummation. Jesus uses the kingdom in these three different phases and it is not always easy to distinguish them.[1]

1. The kingdom as established by Jesus in the parable of the Sower, was by his preaching the Word of God. This is connected with a call to repentance and to faith in Jesus and his Word. Jesus calls men to enter his kingdom. The parable of the Marriage feast[2] represents the calls going forth to those who would naturally be regarded as the appropriate guests. When these excuse themselves, the poor and the sick are invited, and become the guests. These are doubtless the publicans and sinners. So Jesus said in his Woes upon the Pharisees that the Pharisees shut the kingdom against men, "for ye enter not in yourselves, neither suffer ye them that are entering in, to enter."[3]

So in the parable of the Two Sons,[4] the one who promised to go and did not is the Pharisee, the other who refused to go, and subsequently repented and

[1] *Messiah of the Gospels*, pp. 316 *sq.*
[2] Lk. xiv. 15–24; Mt. xxii. 1–10.
[3] Mt. xxiii. 13.
[4] Mt. xxi. 28–32.

went, represents the publicans and harlots, who enter the kingdom of God before the Pharisees, for they repent and believe.

In the parable of the King's Son,[1] Jesus represents that the vineyard of God, the kingdom of God, which the Pharisees held in trust, would be taken away from them, because of their rejection and killing of the King's Son, and given to others. That is, the kingdom of God of the Old Testament was to pass out of the hands of the Pharisees into the hands of those who accepted the King's Son, namely the disciples of Jesus.

So Jesus said to Nicodemus that birth from heaven by the water and the Spirit was necessary in order to see the kingdom and enter into it.[2] This evidently refers to baptism by the Spirit and by water; the external ceremony representing and sealing the internal change. The baptism by the Spirit here is evidently the baptism which Jesus has the authority to impart, and which in fact he first imparted on the day of Pentecost when he established his kingdom among men. So Jesus said to Pilate at the inquiry in the Praetorium just before his crucifixion: "My kingdom is not of this world," "I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth."[3] Thus his kingdom is a kingdom which he established by being witness to the truth; it is a

[1] Mt. xxi. 33–46; Mk. xii. 1–12; Lk. xx. 9–19.

[2] Jn. iii. 3–7.

[3] Jn. xviii. 33–38.

kingdom of truth. It is heavenly in its origin and not earthly. It is in accordance with this conception that Jesus, in his Perean ministry, said to the Pharisees who inquired when the kingdom of God should come: "The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is in the midst of you."[1] The kingdom of God was present to the Pharisees in the king Jesus whom they did not recognize; in his disciples whom he had gathered by his teaching and preaching, and whom the Pharisees did not estimate. It was yet in an unorganized condition. It was in the stage of planting. The seed was still beneath the surface of the ground. The word was in the minds of the disciples. It had not yet had time to sprout forth even in the blade.

2. The kingdom of God, according to the preaching and the prediction of Jesus, was near at hand. Jesus said to his disciples in a logion, which is now out of place, but doubtless was given toward the close of his ministry:

> "There be some of them that stand here,
> Who shall in no wise taste of death,
> Till they see the kingdom of God."[2]

This implies that during the generation then upon the stage of history the kingdom of God would be established. It is in accord with this that Jesus said in another logion which also seems out of place:

> "This generation shall not pass away
> Till all things be accomplished."[3]

[1] Lk. xvii. 20–21. [2] Mk. ix. 1; Mt. xvi. 28; Lk. ix. 27.
[3] Mk. xiii. 30; Mt. xxiv. 34; Lk. xxi. 32.

At the institution of the Lord's Supper Jesus said:

"I will no more drink of the fruit of the vine,
Till that day when I drink it new in the kingdom (of God)."[1]

This is a prediction that ere another supper the kingdom of God would be established.

When Simon, as the spokesman of the Twelve, recognized Jesus as the Messiah, Jesus named him Peter and made him the rock of his house and the porter of his kingdom. This certainly implied that St. Peter would in his ministry be the chief means of establishing the kingdom and opening its doors to men.[2] In his farewell discourse[3] he instructed his disciples to remain in Jerusalem until they were endowed with the power of the Spirit.

The advent of the Spirit on the day of Pentecost was thus the establishment of the kingdom in an organic form, visible and tangible. The tender blade had appeared. The kingdom now had its period of growth in the world as the parable of the Seed growing secretly and the parable of the Tares show; the one gives its normal growth, the other its growth in the midst of conflict with evil. This also appears in other parables probably coming from the Perean ministry. The parable of the Grain of Mustard Seed[4] contrasts the smallness of the seed time with the greatness of the consummation. The parable of the Leaven[5] represents the growth of the kingdom as a process of leavening.

[1] Mk. xiv. 25. [2] Mt. xvi. 17–19. [3] Lk. xxiv. 49.
[4] Mk. iv. 30–32; Mt. xiii. 21–32; Lk. xiii. 18–19.
[5] Mt. xiii. 33; Lk. xiii. 20–21.

A number of parables, especially late in Jesus' ministry, represent the kingdom as composed of various kinds of servants. The parable of Labourers in the vineyard[1] represents the householder summoning his labourers at different times in accordance with his purpose and rewarding them according to his good will. The parable of the Pounds,[2] which is only another version of the parable of the Talents,[3] represents that the king during his absence gave his servants trusts of various values. When he returns he rewards those that use their trusts and punishes those who do not use them. In the parable of the Virgins,[4] he teaches that the servants should have their loins girded and their lamps burning to welcome their lord on his return from the marriage feast. In several parables[5] Jesus urges the servants to be faithful and watchful.

3. The consummation of the kingdom appears in many of the passages already considered, as the time of harvest and the time of reward and punishment, when Jesus comes in his second Advent. The parable of the Drag-net represents this judgment as the separation of good and bad fishes after they have been landed on the shore.[6] In a beautiful logion, the king separates between the sheep and the goats, assigns his rewards and punishments in accordance with works.[7] It is this kingdom of judgment which is to be feared above all by the wicked, and sought

[1] Mt. xx. 1–15. [2] Lk. xix. 11–28. [3] Mt. xxv. 14 *sq.*
[4] Mt. xxv. 1–13; Lk. xii. 35–36.
[5] Mk. xiii. 34–37; Mt. xxiv. 42–51; Lk. xii. 37–48.
[6] Mt. xiii. 47–50. [7] Mt. xxv. 31–46. See p. 203, 204.

above all by the righteous. To the righteous it is the supreme object of pursuit. They seek first the kingdom of God.[1] It is the Father's good pleasure to give it to the little flock.[2] The parables of the Treasure hid in the field[3] and of the Merchant seeking choice pearls,[4] represent the kingdom as worth all things else, and requiring the parting with all things in order to obtain it. So Jesus pronounces his disciples who have become voluntarily poor, as blessed, because theirs is the kingdom.[5] And he tells the Twelve that inasmuch as they have forsaken all, he appointed them the kingdom, and that they should sit at the royal table and share in his government of the kingdom.[6] Those that trusted in their riches on the other hand would find it exceedingly hard to enter into the kingdom at all.[7]

It is evident from Jesus' teaching as to the kingdom of God that it is essentially ethical in character. Jesus himself teaches the word which those in the kingdom are to hear and obey. He assigns the tasks which are to be faithfully fulfilled. He calls to a service of love which has exceeding great rewards. The kingdom can be entered only by a moral change through repentance and faith. Those who enter it can only grow in it by fidelity and love. No one can enter the kingdom of glory who has not been approved by the judgment of Jesus as worthy through works of love.

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[1] Mt. vi. 33; Lk. xii. 31.
[2] Lk. xii. 32.
[3] Mt. xiii. 44.
[4] Mt. xiii. 45–46.
[5] Mt. v. 3.
[6] Lk. xxii. 28–30; Mt. xix. 28.
[7] Mk. x. 23–27; Mt. xix. 23–26; Lk. xviii. 24–27.

VI.

Repentance and Faith.

Jesus in his preaching attached repentance to the kingdom, because it is repentance which alone can gain admission to the kingdom. Repentance, in the teaching of the Old Testament prophets, is a turning away from sin and a turning unto God;[1] it is a returning so far as it applies to the people of God who have fallen away from their God into sin. Sin is essentially failure from the norm of duty, transgression of Law, a turning aside from the way of righteousness. The way in which sin is to be forgiven, covered over and obliterated, is by returning to God. Repentance is the great word in the teaching of John the Baptist. It is in Greek, a change of mind,[2] that is in the religious and ethical sphere, as to sin and as to God. Those who repent of their sins receive remission of sin and are baptized as a sign that their sins are washed away. Jesus accordingly preached repentance in order to remission of sins, and made it a condition of entrance into the kingdom of God. He also made baptism a seal of the purification and remission, as an external ceremony of entrance into the kingdom.

In his Galilean ministry Jesus said to the para-

[1] שוב. [2] *μετάνοια*.

lytic: "Son thy sins are forgiven thee," and then he healed him. It is said that he did this "seeing their faith."[1] Faith in this case must therefore imply repentance, and constitute its positive side of turning unto Christ.

Soon afterwards, at Matthew's feast, Jesus justifies himself for eating with publicans and sinners by saying: "I came not to call the righteous, but sinners."[2] Luke adds to this sentence of Jesus, "to repentance" which certainly was implied, although it could hardly have been original.

In his ministry alongside of John the Baptist, in the valley of the Jordan, Jesus authorized his disciples to baptize those who repented, just as the Baptist did;[3] and it is altogether probable that this practice continued during his ministry, although nothing more is said of it in the Gospels, except in the discourse with Nicodemus,[4] and in the final commission of the Ministry. In the discourse with Nicodemus, probably at the feast of Tabernacles, Jesus represents that birth of the water and the Spirit is necessary to enter the kingdom; that is, baptism by water and the divine Spirit, the internal as well as the external baptism. This internal change through the divine Spirit, is a change of mind and of life such as is designated elsewhere by repentance and faith. In his final commission Jesus tells his disciples:

[1] Mk. ii. 5; Mt. ix. 2; Lk. v. 30.
[2] Mk. ii. 17; Mt. ix. 13; Lk. v. 32.
[3] Jn. iv. 1–2.
[4] Jn. iii. 5.

"All authority hath been given unto me.
Go ye therefore into all the earth
And make disciples of all nations.
Baptize them into my name
And teach them to keep my commands,
And I am with you unto the End." [1]

Jesus usually requires some expression of repentance and faith in those whom he heals. This often appears in the form of obedience to his command which works the cure. It would be too much to say however that he never works cures without repentance and faith; for there are many narratives of cures which do not furnish sufficient evidence of any such change in those who were cured.

Jesus, either before leaving Galilee for the feast of Pentecost, or on his return after the feast, gives absolution to a penitent woman because of her faith and love.[2] It will repay us to consider the passage with some care, for it is not without difficulty.

A dissolute woman, wept at Jesus' feet, so that they were wet with her tears. Then she wiped them with her hair, and anointed them with ointment, which she had brought for the purpose. Jesus' host was a Pharisee, and he objected that Jesus allowed this disreputable woman to touch him. Jesus replies by first giving a parable, showing that a man will love that creditor the most, whose forgiven debt is the largest. This parable he applies to his host, a Pharisee, and this woman. The host showed no

[1] Mt. xxviii. 19–20. Cf. Mk. xvi. 15–17. See p. 58.
[2] Lk. vii. 47–50.

great love for Jesus, because he was not a penitent sinner and did not seek forgiveness. He had granted the hospitality of his table, but he had not treated Jesus as a guest of honour; for he had not attended to the bathing of his feet, or the anointing of his head, in accordance with the custom for honoured guests at feasts in the time of Jesus. The woman however showed great love for Jesus, because she wept penitential tears in streams over his feet, and then wiped them and kissed them repeatedly; and she anointed them with ointment. She did it because she was a penitent sinner, and loved greatly the Lord who forgave her much. On this Jesus bases the principle which he now states: "Her sins, which are many, are forgiven; for she loved much. But to whom little is forgiven (the same) loveth little." Then he said unto her: "Thy sins are forgiven." "Thy faith hath saved thee; go in peace."[1]

This passage is a battle ground between Protestants and Roman Catholics. The Roman Catholic interpretation is that love here precedes forgiveness, the Protestant that love is the evidence of forgiveness already received. In the parable, love is the love of gratitude for sins already forgiven. In the application, the love of the woman is contrasted with the lack of love on the part of the Pharisee. The parallel clause: "But to whom little is forgiven (the same) loveth little" justifies the interpretation of "for she loved much" as an evidence that much for-

[1] Lk. vii. 47–50.

giveness was already experienced. But when Jesus pronounced absolution after this exhibition of her love, in the parallel clauses, "Thy sins are forgiven thee" and "Thy faith hath saved thee," it seems to favour the Roman Catholic opinion that her love preceded the forgiveness and was the recipient of forgiveness. Jesus does not pronounce absolution until after the wonderful love of the woman has been shown by her acts. But her loving deeds were an evidence of her faith in Jesus. Here faith was exhibiting itself in extraordinary love, such as Christ himself shows and advises in his disciples. How could such faith and love be in the woman, unless she had already experienced forgiveness, before Jesus himself absolved her? The words of Jesus were the confirming words of an already existing experience. The passage has nothing to do with the doctrine of justification by faith, in the limits of the Protestant theology; but with salvation by faith and forgiveness of sins as connected with the experience of love. There is a relation between love and forgiveness, but that relation is not defined in its chronological or logical order. There is indeed a love of penitence which may precede absolution, and a love of gratitude that follows; but who shall say when the one passes over into the other, or when and how they intermingle.

At the feast of Pentecost in Jerusalem Jesus said: "He that heareth my word, and believeth Him that sent me, hath everlasting life, and cometh not into

judgment, but hath passed out of death into life."[1] It is characteristic of this gospel that it uses *life* for the *kingdom of God* of the Synoptists. The entering into life is thus the same as entering the kingdom. It is by hearing the words of Jesus and by faith.

On the last day of the feast of Tabernacles Jesus said: "If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water."[2] Coming to Christ with thirst of soul is only another form of believing in Christ.

It was in the early Perean ministry that Jesus gave the Lord's Prayer.[3] The two closing petitions belong here. "And forgive us our trespasses, as we also have forgiven those who trespass against us; and bring us not into temptation, but deliver us from evil." The forgiveness of God is the measure of our forgiveness of men. This is emphasized in the subsequent logion.

> "If ye forgive men their trespasses,
> Your Father will forgive you also (your trespasses);
> But if ye do not forgive men their trespasses,
> Neither will your Father forgive your trespasses."[4]

We are in peril from evil, and not only need forgiveness for the evil already experienced, but we need restraint from temptation and deliverance from evil, that we may sin no more. Repentance in-

[1] Jn. v. 24.
[2] Jn. vii. 37–38.
[3] See pp. 39 *sq.*
[4] Mk. vi. 12–15; Lk. xi. 4.

volves both: the former the negative side, the latter the positive side.

Jesus in Perea gives a solemn warning to repent.[1] He said that the Galilaeans slain by Pilate were not sinners above all Galilaeans; that those upon whom the tower of Siloam fell were not offenders above all the men that dwell in Jerusalem, but that his hearers shared in the common sinfulness, and therefore: "Except ye repent, ye shall all likewise perish." Jesus did not mean that they would perish in the same way, but he probably meant in similar calamities which were about to come on the Jewish people in Galilee and Jerusalem, unless they repented of their sins and did the will of God after the example of their Messiah.

Not far from this time Jesus probably gave the three parables of Repentance.[2] The parable of the Lost Sheep is pointed by the word: "There shall be joy in heaven over one sinner that repenteth (more), than over ninety and nine righteous persons, which need no repentance."[3] The parable of the Lost Coin similarly has attached to it the lesson: "There is joy in the presence of the angels of God over one sinner that repenteth."[4] The prodigal son repents and says: "I will arise and go to my father, and will say unto him: father, I have sinned against heaven, and in thy sight, I am no more worthy to be called thy son."[5]

[1] Lk. xiii. 1–5. [2] Lk. xv. [3] Lk. xv. 7.
[4] Lk. xv. 10. [5] Lk. xv. 18–19; cf. v. 21.

At the feast of Dedication in Jerusalem Jesus said to the Jews: "Except ye believe that I am (he), ye shall die in your sins."[1] He said to the one healed of his blindness: " 'Dost thou believe on the Son of God?' He answered and said: 'And who is he, Lord? that I may believe on him?' Jesus said unto him: 'Thou hast both seen him, and he it is that speaketh with thee.' And he said, 'Lord, I believe.' "[2] In his allegory of the Good Shepherd Jesus said: "I am the door: by me if any man enter in, he shall be saved." "Ye believe not, because ye are not of my sheep."[3] To Martha, Jesus said: "I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live: And whosoever liveth and believeth on me shall never die."[4] She said: "I have believed that thou art the Messiah, the Son of God, he that cometh into the world."[5]

On his journey northward through Samaria, many Samaritans believed on him as the Messiah after they had seen and heard him.[6]

Entering Nazareth he proclaimed to his townsmen in the synagogue that he was the Messianic prophet, but was rejected by them. He marvels at their unbelief.[7] On the return of the Twelve from their Mission Jesus said:[8]

> "Woe unto thee, Chorazin!
> Woe unto thee, Bethsaida!

[1] Jn. viii. 24. [2] Jn. ix. 35–38. [3] Jn. x: 9, 26.
[4] Jn. xi. 25–26. [5] Jn. xi. 27. [6] Jn. iv. 35–42.
[7] Lk. iv. 16–30; Mt. xiii. 54–58; Mk. vi. 1–6.
[8] Mt. xi. 20–24; Lk. x. 12–15.

For if in Tyre and Sidon had been done
The mighty works which were done in you,
Long ago would they have repented,
Sitting in sackcloth and ashes.
(Howbeit I say unto you),
It will be more tolerable in the Judgment
For Tyre and Sidon than for you.
And thou, Capernaum!
Shalt thou be exalted unto heaven?
Thou shalt be brought down unto Hades:
For if in Sodom had been done
The mighty works which were done in thee,
It would have remained until this day.
(Howbeit I say unto you),[1]
It will be more tolerable in the Judgment
For the land of Sodom than for you."

In the synagogue of Capernaum Jesus presents himself as the bread of life. In this discourse he said:[2] "This is the work of God, that ye believe on him whom he hath sent." "I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst." "This is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life, and I will raise him up at the last day." "He that believeth hath eternal life."

At Caesarea Philippi, Simon as the spokesman of the Twelve, said in confession: "Thou art the Messiah."[3] This is given in John[4] subsequent to

[1] This sentence is probably an addition of the evangelist to emphasize the refrain. See *Messiah of the Gospels*, pp. 240–241.
[2] Jn. vi. 29–47. [3] Mk. viii. 27–30; Mt. xvi. 13–16; Lk. xviii. 18–21.
[4] Jn. vi. 69.

the discourse in the synagogue of Capernaum. "We have believed and know that thou art the Holy One of God."

On his last journey to Jerusalem, by way of Perea, Jesus gave the parable of the Pharisee and the Publican.[1] The Pharisee had nothing to repent of. In his prayer he said: "God, I thank thee that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I get." The Publican said: "God cover[2] over me, the sinner." Jesus said: "This man went down to his house justified rather than the other."[3] Both Pharisee and Publican worshipped the same God, in the same place, in the temple, at the same hour of prayer, the time of the morning sacrifice. The words used by the Publican imply the sacrificial act. Possibly he had in mind:

"Help us, O God of our salvation, for the glory of Thy name;
And deliver us, and cover over our sins, for Thy name's sake."[4]

Each of the sacrifices covered over the sinner in some way; but especially the sin offering with its blood applied to the divine altar covered over the guilt which defiled it. The person thus covered over

[1] Lk. xviii. 9–14.

[2] Cf. Pss. lxv. 4, lxviii. 38, in the Greek Version for the same word ἱλάσκεσθαι = כִּפֶּר. The technical term for the covering over sins by the sacrifice of the sin offering. The translation of A.V. R.V. "be merciful" is incorrect and leads the mind away from the ritual of the sacrifice.

[3] The logion v. 14 b. belongs elsewhere, Mt. xxiii. 12; Lk. xiv. 11. See p. 210.

[4] Ps. lxxix. 9.

according to the Hebrew ritual was justified and accepted with God. The Publican made confession of sin, and a penitential prayer, and was justified in the temple worship in the observance of the appropriate ritual. The Pharisee on the other hand claimed from God justification as a right. He was entitled to it by his scrupulous fulfilment of the Law, and that not only of the Ten Words, and the other ethical parts of the Law, but also of the ceremonial parts in the matters of fasting and tithing, in which he went beyond the written Law. Jesus intimates that the Pharisee was not justified. He was not justified in the way of covering over sins, because he did not confess that he was a sinner and take the ritual method of procuring such justification. He relied on his legal righteousness; so that, if there was a flaw in that, he failed of justification. Jesus intimates that there was a flaw in his legal righteousness, and that he returned home self-deceived and deluded, an unjustified man. The Pharisaic legal works of fasting and tithing did not avail. They were not what God required. They were not the excesses which pleased him, and had merit in them. The Pharisees were rebuked by Jesus elsewhere, because of their neglect of the weightier matters of the Law, such as kindness and justice, for the sake of the merit of scrupulous obedience to the minute details of the ceremonial Law. This Pharisee was doubtless one of that sort.[1]

[1] See pp. 173 *sq.*

On this same journey Jesus took the little children in his arms and blessed them, and in connection therewith gave an instructive logion. This appears in various forms in the double report.[1] It is given most fully in Matthew. The original was probably as follows:

"Suffer little children to come unto me;
Forbid them not, for of such is the kingdom of God.

Except ye turn and become as little children,
Ye shall in no case enter the kingdom of God.

Whosoever shall humble himself as a little child,
The same shall be greatest in the kingdom of God."

At Jericho, Zaccheus, a rich publican, seeing Jesus on his journey, and being recognized by him, invites Jesus to partake of his hospitality. Jesus' acceptance brought upon him the usual reproach that he associated with publicans and sinners. But Jesus had in view the salvation of this publican. He came to seek and to save the lost. Zaccheus was at once brought to repentance and salvation. His repentance showed itself in a penance of extraordinary restitution. He acknowledged that he had sinned as a publican, and he determined so far as possible to right all wrongs. "If I have wrongfully exacted aught of any man, I restore fourfold."[2]

It was probably in Perea that Jesus gave the parable of the Two Sons, which however is given by

[1] Mk. ix. 33–37; x. 13–16; Mt. xviii. 1–5; xix. 13–15; Lk. ix. 46–48; xviii. 15–17.

[2] Lk. xix. 8.

Matthew in the group of parables on the third day of Passion Week. The one of these sons, the Pharisee, promised to go and work in the vineyard and went not. The other, representing the publican and sinner, refused to go, but "afterward he repented himself and went." Jesus said: "The publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye when ye saw it, did not even repent yourselves afterward, that ye might believe him."[1]

In Passion Week in Jerusalem Jesus said in the temple: "While ye have the light, believe on the light, that ye may become sons of light." "He that believeth on me, believeth not on me, but on him that set me. And he that beholdeth me beholdeth him that sent me. I am come a light into the world, that whosoever believeth on me may not abide in the darkness."[2]

In his last discourse he said to Simon: "I made supplication for thee that thy faith fail not: and do thou, when once thou hast turned again, stablish thy brethren."[3]

He said to Thomas: "I am the way, and the truth, and the life; no one cometh unto the Father, but by me."[4]

He said to Philip: "Believe me that I am in the Father and the Father in me: or else believe me for

[1] Mt. xxi. 28–32. [2] Jn. xii. 36–46. [3] Lk. xxii. 32. [4] Jn. xiv. 6.

the very works' sake." "He that believeth on me, the works that I do, shall he do also; and greater than these shall he do, because I go unto the Father."[1]

The disciples say: "Now know we that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou comest forth from God."[2]

In his intercessory prayer Jesus said: "The words which thou gavest me, I have given unto them; and they received (them) and knew of a truth that I came forth from Thee, and they believed that thou didst send me." "Neither for these only do I pray, but for them also that believe on me through their word."[3]

In his commission of the ministry Jesus said:

> "Whose soever sins ye forgive, they are forgiven;
> Whose soever sins ye retain, they are retained."[4]

[1] Jn. xiv. 11–12. [2] Jn. xvi. 30. [3] Jn. xvii. 8–20. [4] Jn. xx. 23.

VII.

The Two Ways.

In Old Testament Ethics there are two ways, the way of blessing in keeping the Law; the way of cursing in disobedience to the Law; the way of life and the way of death.[1] So in the teaching of Jesus there are two ways; the way to the kingdom of glory, the way of life; and the way to Gehenna, or the way of death. This antithesis receives a deeper and a broader meaning in the teaching of Jesus in accordance with his conception of the kingdom. The kingdom of grace which he established in the world, may be entered by publicans and sinners through repentance, faith, and baptism by the divine Spirit; but the kingdom of glory can be entered only after a severe testing by the judge, Jesus himself. Jesus, in his teaching, first draws this antithesis in the introduction and conclusion of the Sermon on the Mount.

The introduction is given in a series of Beatitudes and Woes. The Beatitudes were probably but the four given in Luke. The direct address is preserved there, and the antithetical Woes show the form of Luke to be original. Besides Matthew adds several interpreting phrases, which are correct so far as they go, but which at the same time, limit and narrow the teachings of our Lord.

[1] See Ps. i.

I.

"Blessed are ye poor; for yours is the kingdom of God.
Blessed are ye that hunger; for ye shall be filled.
Blessed are ye that weep; for ye shall laugh.
Blessed are ye when men shall reproach you;
For in the same manner did their fathers unto the prophets.

II.

Woe unto you rich! for ye have received consolation.
Woe unto you that are full! for ye shall hunger.
Woe unto you that laugh! for ye shall mourn.
Woe unto you when men speak well of you!
For in the same manner did their fathers to the false prophets."

These Beatitudes set forth the character of those whom Jesus regards as worthy of the kingdom of God; those who not only enter it, but have the full right to it. They greatly err who suppose that Jesus is here comforting the poor, the hungry, the mourners, and such as are treated contemptuously by men. He has in mind, according to the scope of this entire discourse, those who renounce all things for the sake of the kingdom of God: not those who are poor by circumstance, but those who are voluntarily poor, those who have renounced property and goods, in order to follow Christ and to minister to others.

Matthew inserts "in spirit," and so qualifies "the poor" to "poor in spirit." This is a proper qualification and interpretation, if we take it as Matthew evidently meant it, to exclude the reference to those who are merely poor, and so transfer the poverty to

[1] Mt. v. 3–12; Lk. vi. 20–26. See *Messiah of the Gospels*, pp. 171 *sq.*.

the disposition of the heart. But he did not mean to limit the words of Jesus here, so as to make them teach that the poverty that Jesus speaks of is merely in "the spirit." It is real poverty that Jesus had in mind. By "in spirit" Matthew means voluntary poverty, a poverty of spirit which involves a poverty of life.[1]

Not the poor as such, can claim the kingdom of God as theirs. They have no right given to them by their involuntary poverty, or by their failure to secure wealth. The rich are not excluded from the kingdom by their involuntary wealth, or by their success in the accumulation of wealth. It is only a voluntary poverty whose motive is Christian love, that has a claim to the kingdom.

The same is the explanation of the other beatitudes. Hunger and weeping as such, have no claim to rewards in the kingdom of God, when they are involuntary and the result of failures in life, whether on the part of the people themselves or others. It is voluntary hunger and voluntary weeping that Jesus has in mind: that is, such hunger as Jesus himself pre-

[1] This is precisely what Jesus meant when he said to the young ruler later: "Sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me" (Mk. x. 16–22; Mt. xix. 16–22; Lk. xviii. 18–23); and when he said in comment on the failure to respond to this call: "How hardly shall they that have riches enter into the kingdom of God!" Mk. x. 23. See p. 237. The early Fathers so understood it. Clement of Alexandria says commenting on this passage: "It is not the poor simply, but those that have wished to become poor for righteousness sake, that he pronounces blessed—those who have refused the honors of the world in order to attain the good." Stromata IV. 6.

ferred to suffer in the wilderness, rather than work a miracle to satisfy it; such hunger as the disciple must be willing to suffer in the work of the kingdom of God.[1] The weeping is the weeping of self denial, of the assumption of the cross, the sundering of all ties, the undergoing of suffering in the work of the kingdom.

The fourth beatitude has been enlarged in both versions. The phrase that is common and is justified by the antithesis is: "Blessed are ye when men shall reproach you." This is enlarged in Luke by the addition of the phrases: "shall hate you, and when they shall separate you, and cast out your name as evil," and all this "for the Son of man's sake." Matthew enlarges first by a parallel beatitude:

[1] This is in accordance with the teaching of Jesus, Mt. x. 9–10: "Get you no gold, nor silver, nor brass in your purses; no wallet for your journey, neither two coats, nor shoes, nor staff; for the labourer is worthy of his food." The context indicates that their food would sometimes be refused them and they would have to suffer for food. See pp. 225 *sq.* Here again Matthew qualifies the verb by inserting the accusative *τὴν δικαιοσύνην*. This should not be translated "after righteousness" but "as to," "with respect to righteousness"; a hunger and thirst due to the righteousness of the Kingdom. This was the interpretation of the early Church. It is also characteristic of the author of the canonical Matthew to lay stress on righteousness (see pp. 158 *sq.*). The underlying thought of Jesus was certainly that those who suffered the pangs of hunger, because of their earnestly seeking the kingdom, would be filled. The language of the canonical Matthew especially in the English Versions has led to the misinterpretation of these words, as if they referred to the disposition of the soul after righteousness rather than to the appetite of hunger. That interpretation is certainly erroneous. The thought of Jesus is clearly in this context, voluntary suffering of hunger, just as he himself suffered it for the sake of the righteousness of the kingdom of God.

"Blessed are they that have been persecuted for righteousness' sake, for theirs is the kingdom of heaven," and then in the Beatitude itself by: "and persecute you, and say all manner of evil against you falsely, for my sake." The reward is also enlarged in both versions. In the original it was a sufficient reward that they were treated as the prophets of God always have been treated. But Luke adds: "Rejoice in that day, and leap: for behold, your reward is great in heaven." Matthew adds: "Rejoice, and be exceeding glad: for great is your reward in heaven."

It is evident that the fourth Beatitude refers to the persecution of those who are doing the work of the kingdom.

If our interpretation of these beatitudes is correct, Jesus is pronouncing blessedness upon his faithful disciples, who follow him in response to his call; those who have voluntarily assumed poverty, hunger, sorrow and persecution in the ministry of the kingdom. These beatitudes therefore present the ideals of the highest type of Christian life, the life of entire consecration and absolute devotion to the service of Christ. They do not present a new decalogue in place of the old decalogue. They do not give a series of laws to be followed as a discipline by all the disciples.[1]

[1] They present a call to advance beyond Law into the liberty of love and to let love have its proper course in the voluntary renunciation of all things for Christ, and the cheerful assumption of the cross with its poverty, hunger, sorrow and persecution. The rewards of such a life are great in heaven and in the kingdom of glory. (See pp. 238 *sq.*).

The antithetical woes given by Luke, which are evidently original, were woes upon the rich, the full, the joyous, and those who are approved and honoured by men. It is evident again that Jesus is not dealing with the rich as such, the joyous as such, the honoured of men as such. The scope of the blessings and the woes is in the relation of men to the kingdom. The woe is upon the rich who do not use their riches for the advancement of the kingdom of God; upon those who feast and enjoy themselves without regard to the needs of the hungry and the suffering of others; upon those who find their reward in the approval and flattering regards of their fellow-men.[1] Jesus is thinking here of the hypocritical rich, the selfish, the exacting, the inconsiderately prosperous, those who do not consider the poor, or the interests of the kingdom of God.[2]

[1] These remind us of the woes later pronounced upon the Pharisees by Jesus. See pp. 173 *sq.*

[2] Cf. Dives and the rich Fool of the later parables. See pp. 190, 268 *sq.* Christian ministers often make grave mistakes in their use of these Beatitudes, especially in our time, when it is the fashion in some quarters to make poverty in itself a merit, and wealth in itself a damning sin. There is no merit in poverty unless it is voluntary, and has been the result of the voluntary relinquishment of riches. There is no demerit in wealth, unless it refuses to heed the call of Jesus to use that wealth for the relief of human woe and for the redemption of mankind. The measure of that use can only be determined by the rich man himself in the presence of God and under the call of Jesus. Experience shows that men who have gained their wealth by their great business ability, are able to do more for their fellowmen and for Christ's cause by using their capital as a talent put in their trust by the Master, and that they can give the kingdom of God greater revenue through their skilful management of this capital, than if it were all relinquished and given into the hands

The four additional beatitudes given by Matthew alone are appropriate here for the reason that they are cognate in teaching. These are in accord partly with the teaching of Jesus elsewhere, and partly with the teaching of the Old Testament.

1. "Blessed are the meek; for they shall inherit the land."

This is a word of the Old Testament. The meek are the afflicted of the Psalter, who suffer persecution from the enemies of the kingdom of God.[1] They will inherit the land of promise, which is essentially the same as the kingdom of God.

2. "Blessed are the merciful; for they shall obtain mercy."

These are they who are kind and compassionate to others, having the kindness of God and of Christ.[2]

3. "Blessed are the pure in mind; for they shall see God."

These are the pure in mind of the Psalter[3] who have an acknowledged right to be the guests of God in Zion. They are permitted to dwell in His presence and to seek His face in the sacred places.

4. "Blessed are the peacemakers; for they shall be called sons of God."

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of less skilful ecclesiastical financiers. No man, or church, has any right to lay down a law for these gifts of love. There is only one principle for the rich and poor, and for all men, and that is love to Christ. The compulsory relinquishment of wealth and undergoing of the cross, is not meritorious, whether that compulsion is physical, or from civil or ecclesiastical law. It is the voluntary, loving renunciation of wealth and rights, above and beyond Law, that is alone meritorious in the sight of Christ and God.

[1] *New Hebrew Lexicon*, BDB; the word עני.

[2] It is probable that the original Hebrew was חסיד and חסד. See pp. 115, 174 *sq.*

[3] Pss. xxiv. 4; lxxiii. 1.

These are they who take part in the work which is especially that of Christ himself, reconciling men to God and to one another. It is a divine work as it is a work of love, and those who engage in it are sons of God just as those who have the perfect love are sons of God.[1] These four beatitudes give additional qualifications of those who will shine in the kingdom of glory.

The Sermon on the Mount concludes with several antitheses of a similar character to the introduction. Luke is to be followed for this material rather than Matthew.

The first of these is an antithesis of good and evil trees.[2] The original of the parable of the Trees, which underlies the three versions, was probably this.

> "The good tree bringeth not forth evil fruit,
> And the evil tree bringeth not forth good fruit.
> By their fruits ye know them.

[1] Lk. vi. 35–36. See pp. 106–108.

[2] Mt. vii. 15 introduces the parable of the trees and their fruit.

> "Beware of the false prophets,
> Who come unto you in sheep's clothing;
> Within they are ravening wolves.
> By their fruits ye shall know them."

This is not given in Luke and seems to be too early in the teaching of Jesus. It is however appropriately introduced here as an illustration of the parable. The Parable is given in Mt. vii. 16–20; Lk. vi. 43–44, and in another version in Mt. xii. 33. It is difficult to decide which is the more original, all the more that Luke gives an additional Logion vi. 45, which is not in Mt. vii., but is in Mt. xii. 34–35. Weiss and Wendt think that the latter is given by Mt. xii. in its appropriate place. But Luke here, as elsewhere, is more correct.

Do men gather figs of thorns?
Or do they gather grapes from brambles?
Every tree is known by its own fruits."

The ethical principle is, that just as a tree is known by its fruits so a man is known by his conduct, whether he is a good, or a bad man. We must judge by deeds not by words.[1]

The second antithesis is between the good and the evil treasure.[2]

"The good man out of his good treasure[3] bringeth forth good things;
And the evil man out of his evil treasure bringeth forth evil things:
Out of the abundance of the mind his mouth speaketh."

The evil-minded speak evil; the good-minded speak good. Men may be hypocritical and speak good when they are evil, but the reverse can hardly be true. Good men cannot speak evil. And even hypocrites do not always keep their tongues in check. A little carelessness, a loose rein, and evil runs over their lips and tongue; so that eventually they are detected.

The third antithesis is between the wise and the foolish builder. The one hears the words of Jesus and does them. The other hears and does them not.

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[1] The sentence: "Every tree that bringeth not forth good fruit is hewn down and cast into the fire"; is probably an addition.

[2] Lk. vi. 45. This is given by Mt. xii. 34–35 in another connection. Luke is here correct.

[3] *τῆς καρδίας* is not in the best texts of Matthew. It is an insertion of Luke to explain and prepare for the use of *καρδία* in the application, which in his text follows the logion, while Matthew lets it precede and so connects it with the direct address to the Pharisees.

The former is compared to one who builds his house upon the rock, the latter to one who builds his house upon the sand. The storm of judgment comes. The one house withstands the storm, and remains safe and sound. The other is overcome and falls in great disaster.[1]

We shall now consider those other passages relating to the antithesis of the two ways, which are attached to the Sermon on the Mount by Matthew, although they really belong elsewhere as given in other passages of the Evangelists. A logion is attached to Jesus' interpretation of the law against adultery.[2] It probably belongs to the Perean ministry. We may arrange the latter logion, which comes first and is common to the three evangelists, thus:

"Woe unto the world, because of occasions of stumbling!
It must needs be that occasions of stumbling come;
But woe to that man through whom the occasions of stumbling come!

If anyone cause one of these little ones to stumble,
It were better that a great millstone were hanged about his neck,
And that he should be sunk in the depth of the sea."

The little ones of Christ are protected against those who would injure them, by a woe upon their oppressors, more fearful than a terrible death. This pen-

[1] See pp. 51 *sq.*

[2] Mt. v. 29–30. But in Mk. ix. 43–48; Mt. xviii. 8–9, it is attached to the incident of Blessing little Children. It is there preceded by a cognate logion which may be indeed part of the same, namely Mk. ix. 42; Mt. xviii. 6–7. But this latter is given by Lk. xvii. 1–2.

alty is now brought out in the three triplets that follow:[1]

"If thy hand cause thee to stumble, cut it off;
It is better for thee maimed to enter into life,
Than to have two hands and be cast into Gehenna.

If thy foot cause thee to stumble, cut it off;
It is better for thee halt to enter into life,
Than to have two feet and be cast into Gehenna.

If thine eye cause thee to stumble, cast it out;
It is better for thee with one eye to enter into life,
Than to have two eyes and be cast into Gehenna."

The several versions use life and kingdom of God as substitutes one for the other. Gehenna is explained in the various versions by "unquenchable fire"; "where their worm dieth not and the fire is not quenched"; "everlasting fire"; and "Gehenna of fire."[2]

In answer to the question "Are they few that be saved?" Jesus gives a touching logion, probably during the Perean ministry.[3] Salvation to Jesus, means in this context as usual, that salvation which consists in entrance into the kingdom of glory, after having been approved by an act of judgment at its gates.[4]

[1] Mt. v. 29–30; xviii. 8–9; Mk. ix. 43–48.

[2] See *General Introduction to the Study of Holy Scripture*, pp. 90, 91.

[3] Mt. vii. 13–14, 21–23 which is given in its historical position in Lk. xiii. 23–30.

[4] Owing to a very modern use of salvation as applying to the beginning of a Christian life and the entrance into the kingdom of grace by faith and baptism, this passage is ordinarily misapplied to conversion. (See *Messiah of the Gospels*, pp. 204 *sq.*)

The two versions lead to this original.

"Strive to enter in through the narrow gate,
For broad is the way that leadeth unto *Apoleia,*
And many are they who enter thereby.
For straightened is the way that leadeth unto Life,
And few are they who find it."

Apoleia is the *Abaddon* of the Old Testament, the place of the lost immediately after death. A broad way through this world leadeth thither, and the mass of mankind go on that way until they die and enter therein. The life is the life everlasting, corresponding with kingdom of glory, which lies beyond the judgment day, at the time of the resurrection. A narrow gate must be entered then and a straightened way leads on through this world until that day is reached; therefore few find it.

Luke gives, immediately after the previous logion, condensed by him, another logion which is closely related to it.[1] The original was probably the following:

"When once the master of the house has risen up,
And when he has shut the door,
And ye begin to stand without,
And to knock at the door
And to say: 'Lord, Lord,
Open the door unto us.'
He will answer and say unto you:
'I know you not whence you are.'

[1] Lk. xiii. 25 *sq.* Matthew gives it in a condensed form immediately before the closing logion of the Sermon on the Mount, Mt. vii. 22–23.

Then ye will begin to say: 'Lord, Lord,
Did we not eat and drink in thy presence?
Didst thou not teach in our streets?
Did we not prophesy by thy name?
Did we not by thy name cast out demons?
Did we not many miracles by thy name?'
Then he will answer and say unto you,
'I know you not whence you are.'"[1]

Here we have a judgment scene at the close of the dispensation. The pleas are touching and apparently strong. Those who plead recognize Jesus as sovereign lord. They have been his disciples. They have been admitted to the familiarity of his meals. They have had apostolic privileges. They have prophesied, cast out demons, and wrought miracles in his name. What more could they have done? What apostle could have done more? And yet they are rejected! The reason is very evident. They had no real acquaintance with the Lord. As the evangelist explains, they were workers of iniquity, they were evil-doers.

Another logion is given here by Luke, which seems to be in its appropriate place, and yet it is given by Matthew in connection with another story.[2] The version of Matthew is fuller and nearer the original. It is appropriate for study here.

"Many will come from the East and the West,
And will sit down in the kingdom of God
With Abraham, Isaac and Jacob:
But the children of the kingdom will be cast into Gehenna."

[1] The last line, "Depart from me, ye workers of iniquity," is an addition of the evangelist.

[2] Mt. viii. 11–12.

The children of the kingdom are those who belong to the kingdom and have an inheritance in it; namely just those professing Christians of Luke, or the children of Abraham, of Matthew. But they will be shut out as workers of iniquity, when men from all parts of the earth will enter after being approved at the gate.[1]

A concluding logion, a couplet, is now given.[2] The version of Luke is fullest, and seems to be the most original.

> "Behold there are last which shall be first,
> And there are first which shall be last."

Those first in call and privilege of inheritance, anticipated, preceded, and their places in the kingdom taken, by those who came long afterwards, and who used their late call and advantage to the full. It is ever so in morals: it is ever so in life.

We may conclude with another logion, inserted in the Sermon on the Mount by Matthew, which puts in antithesis God and Mammon.[3] Luke attaches it to the parable of the Unjust Steward, where it probably belongs:

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[1] Lk. adds to first line "from the north and the south," to the third "all the prophets"; but these were not original. Matthew substitutes for Gehenna of the original "into outer darkness" and further explains it as usual by: "there will be weeping and gnashing of teeth."

[2] Mt. vi. 24; Lk. xvi. 13.

[3] Mk. x. 34, and Mt. xx. 16.

> "No one can serve two masters;
> For either he will hate the one and love the other;
> Or else he will hold to one and despise the other:
> Ye cannot serve God and Mammon."

Men must take their choice between God as the Master, the supreme ethical norm, or Gold. They cannot divide service between the two. They cannot serve God and Mammon at the same time.

VIII.

Godlike Love.

The great theme of the Sermon on the Mount was Love. Immediately after the Beatitudes Matthew[1] inserts a number of ethical logia, which are given elsewhere with more propriety in Luke.[2] It then gives a long discussion as to the Law[3] which could hardly have been given prior to the Perean ministry, or the close of the Galilean ministry; probably some time during the former, as we should judge from some similar logia in Luke.[4] Even this discourse has other elements mixed with it that are given elsewhere.[5]

But Luke lets the teaching of Jesus as to Love immediately follow the Beatitudes and he is doubtless correct. He begins this part of the discourse of Jesus with the words: "But I say unto you." The clause to which this is an antithesis does not appear in Luke. It is however given in Matthew in the so-called *lex talionis,* and in this Matthew is doubtless correct. Jesus said: "Ye have heard that it was said, 'An eye for an eye, and a tooth for a tooth.' "[6]

[1] Mt. v. 13–16.
[2] Lk. viii. 16; xi. 33; xiv. 34–35. Cf. Mk. iv. 21; ix. 50.
[3] Lk. v. 17–37.
[4] Lk. xvi. 17–18; xii. 58–59.
[5] Mk. ix. 43–47; Mt. xviii. 8–9; Mk. x. 11; Mt. xix. 9.
[6] Mt. v. 38.

This law is in the Covenant code in connection with the pentade of injuries to the person.

"But if hurt transpire, thou shalt give person for person, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, bruise for bruise."[1]

"Fracture for fracture, eye for eye, tooth for tooth; according as one puts a blemish in a man, so shall it be put in him."[2]

"Person for person, eye for eye, tooth for tooth, hand for hand, foot for foot."[3]

This legal principle is thus in three different codes. The common language is what is quoted by Jesus. He is here dealing, therefore, with the three primary codes of the Old Testament Law, and not with any traditional use or interpretation of them. It is evident that Jesus rises far above these rules. He does not antagonize them.

He does not oppose the *lex talionis,* as a principle of judicial procedure; but he advises his disciples not to exact their rights in damages from others. The Old Testament did not require a man to insist upon damages in kind. It allowed compensation except for murder. But Jesus goes further and counsels his disciples to suffer wrong without demanding punishment in kind, or even compensation. The original at the basis of both versions was probably:

[1] Ex. xxi. 23–25. [2] Lv. xxiv. 20 (H). [3] Dt. xix. 21.

"But I say unto you: resist not evil.
Whosoever smiteth thee on the cheek,
Turn him the other also.
Whosoever taketh away thy coat,
Let him have thy cloak also.
Whosoever compelleth thee to go a mile,
Go with him twain.
Whosoever would borrow of thee,
Give him what he asketh.
Whosoever taketh away thy goods,
Ask them not again from him.
As ye would that men should do to you,
Do ye also to them likewise."

1. The smiting on the cheek, according to the *lex talionis,* would grant the right that the smiter should be smitten in the same place in retribution. Jesus says: do not exact this just retribution allowed by Law; rather let him smite again.

2. The Law gives the creditor the right to the under garment, but not to the outer garment, except during the day-time,[1] because it was the poor man's covering at night. Jesus says: do not claim your reserved right; let him have the outer garment also.

3. There were restrictions to forced service exacted by public officials. A man might appeal to his legal rights, not to go more than a mile. Jesus says: no, forego your right; go with him two miles.

4. When a man would borrow, and asks; give him what he has no right to claim.

5. If a man take away your goods secretly or violently without permission, he has no right to them,

[1] Ex. xxii. 26–27; Dt. xxiv. 13.

they are not his; but suffer the wrong, do him no injury by asking for their return.

All these illustrations cluster about personal rights, about which men make much. Most of the litigation and strife of social and commercial life is just here. Jesus urges not to insist on rights, but rather to submit to wrongs. Luke gives a general principle of guidance as a summing up,[1] namely the so-called Golden Rule. It is similar to a favorite saying of Rabbi Hillel.[2] Tobit[3] also has it: "Do that to no man which thou hatest."[4]

The implication here is that you would not have others act to you on the principles of strict retributive justice. You would not wish them to withhold from you everything except your rights. You would not be pleased if all your fellow-men acted towards you on exact justice, fencing you off from everything to which you had no right, and strictly shutting you up within your rights. Life would be intolerable on this mechanical principle. As we would have kindness from others we should do kindness to them. This is another mode of stating that love is the supreme test.

All this is in the sphere of the liberty of Christian love. It is not a Christian law in place of a lower Jewish law. No one has a right to exact such self-sacrificing conduct of another. You cannot trans-

[1] This is given by Mt. vii. 12 out of place.

[2] *Talm. Babli. Sabb.*, p. 31. "*Quod tibi ipsi odiosum est, proximo ne facias, nam haec est tota lex.*"

[3] Tob. iv. 15.

[4] *Messiah of Gospels*, p. 7.

form a loving deed into a rightful duty; for it is the very nature of love that it transcends duty: it exceeds rights of all kinds. Such doing to others in accordance with the principle of love is not blind. It recognizes the rights of others and the just limits to their claims, when it is ready to exceed them. It sees clearly its own rights, when it is willing to forego them. Love is the guide in every case, and it is free to act, or not to act, in accordance with its own higher instincts.

There are those who have supposed that Jesus was instituting a new law, or new pentade of rights in contradiction to the pentade in the Law.[1] This is not so. If so, he would be violating the Law, which he expressly disclaims.[2] He does not deny the legal rightfulness of the *lex talionis*. Courts of justice must now as ever proceed on that principle. But Jesus calls upon his disciples to rise above Law into the liberty of love, and not to claim their rights; but to forego the desire to injure others by retributive justice.

We cannot however make even this teaching of Jesus into a law to Christians without destroying the liberty of love. All such conduct is what may be called work of supererogation; that which Law cannot ask; that which duty does not exact. There are circumstances indeed when love shows that these exhortations of Jesus cannot safely be followed. It is safe to say that love forbids a man in many cases to

[1] Ex. 21. [2] Mt. v. 17.

exact blow for blow; but there are other cases where the safety of the community requires that assault and battery should be punished, not only by the authorities, but by the individual in defence of himself or family. God punishes men. Does he violate love by so doing? Civil law and eccelesiastical law punish injuries to persons. Is all crime to escape punishment? Non-resistance may become an encouragement to crime; in such a case love demands resistance. But the principle that Jesus lays down, is a guiding principle. Better suffer wrong twice over than do wrong once. Be patient and forbearing under injuries. Turning the other cheek may be done in defiance, entirely contrary to the spirit of the exhortation. If it can be done in love, it may be done. If it cannot be done freely in love, it cannot be done as Jesus exhorts.

Two of these illustrations have to do with unjust exactions: one of a creditor, the other of a tyrannical official.

Let the creditor have more than his due, rather than less; better that he should wrong you, than that you should wrong him. This precept also has its limitations. It is capable of abuse, by the selfish and the criminal. If your loving act should be transformed into a right of the creditor, it would cease to have the freedom of the loving act. There are laws of property, which the Christian must adhere to for the sake of others. There are circumstances under which it is more of a sacrifice to seek redress than to

forego it. Love may demand the hardship of making the resistance to wrongs against property for the good of society. The principle of love and the disposition to relinquish rights rather than enforce them, should dominate the Christian in all commercial transactions. Better to be a lamb than a bull or a bear; and yet the Christian may have to be a bear, fighting for his cubs, and a bull battling for his herd.

Let the public officer exact of you more than his right, rather than show any disrespect to public authority. There are limits to this also. The public officer may be a tyrant to be overthrown for the public good, or a scoundrel to be resisted and forced from his office for the benefit of society. The principle of love will determine every case of casuistry here also.

The last cases are cases in which the poor ask for relief, either in the form of a gift, or of a loan. We should have the spirit of kindness and brotherly love to relieve by giving a loan to those in necessity. But there are limits here also. Better make mistakes in giving and loaning than in withholding needed help. But we should not give or loan when we have sufficient reason to think that the gift or loan will do harm rather than good; *e. g.,* when it would be an encouragement to a life of improvidence, or to a life of professional begging. The principle of love then commands us to withhold the gift or loan. Giving and loaning to the poor should be done wisely and

systematically, not indiscriminately and without knowledge. There are those who oppose systematic help and encourage indiscriminate giving on the basis of these words of Jesus, but wrongly so. Here, as in all cases, the precepts have to be taken to the fire of love to be read aright in any given case.

This giving and loaning has nothing whatever to do with the giving and loaning for commercial enterprises, the giving or loaning money or property to increase the gains of others. Jesus does not contemplate such a commercial situation, and his precepts as to giving and loaning do not apply to it.

We have to consider that Jesus has started out with the *lex talionis,* the law of exact retribution. He exhorts us not to exact retribution for our own individual injuries, but rather in the spirit of love to suffer much greater injury than to do injury even in just retribution; not to exact our rights; not to resist wrongs, commercial, political or social; but rather to suffer greater wrongs than to do wrongs. "Suffer wrong rather than do wrong; submit to injustice rather than be unjust; forfeit your rights rather than deprive others of their rights"; that is his teaching.

The *lex talionis* leads in necessary sequence to its antithesis, the principle of love. The traditional Law which Jesus cites, was:

> "Ye have heard that it was said,
> Thou shalt love thy neighbor, and hate thine enemy."[1]

[1] Mt. v. 43.

This is omitted by Luke, but is really required by the adversative clause in which Jesus introduces the exhortation of love. The law of love is:[1]

"Thou shalt love thy neighbor as thyself."

"The stranger that sojourneth with you shall be unto you as the homeborn among you, and thou shalt love him as thyself."[2] The stranger is included with the native as an object of love. But this stranger was one dwelling in the land; an alien neighbor.

The law commands to exterminate the enemy, the Canaanites.

"But of the cities of these peoples, which the Lord thy God giveth thee for an inheritance, thou shalt save alive nothing that breatheth: but thou shalt put them under the ban; the Hittite and the Amorite, the Canaanite and the Perizzite, the Hivite and the Jebusite."[3]

"Thou shalt blot out the remembrance of Amalek from under heaven."[4]

"An Ammonite or a Moabite shall not enter into the assembly of Yahweh; even to the tenth generation shall none belonging to them enter into the assembly of Yahweh forever. Thou shalt not seek their peace, nor their prosperity all thy days forever."[5] These laws found expression in the spirit of the Prophets and psalmists.

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[1] Lv. xix. 18.
[2] Lv. xix. 34.
[3] Dt. xx. 16–18.
[4] Dt. xxv. 17–19.
[5] Dt. xxiii. 3–6.

"O daughter of Babylon, that art to be destroyed;
Happy shall he be, that rewardeth thee as thou hast served us.
Happy shall he be, that taketh and dasheth thy little ones against the rock."[1]

Compare Nehemiah's curses on Tobiah, the Ammonite, and Sanballat. "Cover not their iniquity, and let not their sin be blotted out from before thee."[2] The traditional law as to hating enemies had a sufficient basis in the teaching of the Old Testament.

But Jesus builds on the law of love of the code of Holiness, and extends it beyond the neighbor, whether native or foreign, to the enemy.

His sentences of love are among the grandest in the Gospels. A careful study of the parallels,[3] leads to the opinion that the original of Jesus' words was as follows.

I.

"Love your enemies, do good to them that hate you,
Bless them that curse you, pray for them that despitefully use you.

II.

If ye love them that love you, what thank have ye?
For even publicans love those that love them;
If ye do good to them that do good to you, what thank have ye?
For even sinners do good to those that do good to them;
And if ye salute your brethren, what do ye more than others?
For even the Gentiles salute their brethren;
And if ye lend to them of whom ye hope to receive, what thank have ye?
For even sinners lend to sinners to receive again as much.

[1] Ps. cxxxvii. 8–9. [2] Ne. iv. 5. [3] Mt. v. 44–48; Lk. vi. 27–36.

III.

Love your enemies, and do good without hoping to receive;
And your reward will be great, and ye will be sons of the Most High;
Who maketh His sun to rise on the evil and on the good.
Who sendeth rain on the just and on the unjust.
Who is kind toward the thankful and the evil.
Be ye therefore loving as your Father is loving."

Thus Jesus sums up all human conduct in love, love to all, love even to enemies, persecutors, the worst of men. There are four distinct clauses of love.

1. *Love your enemies.* Even publicans give love for love. The Christian exceeds that measure of *quid pro quo,* and loves those who love not, and even those who hate. This is the excess of love, which has merit in it, which cannot be repaid by those who are the recipients of it.

2. *Do good to them that hate you.* Even sinners repay kind deeds with kind deeds; that is in the realm of rights. But the Christian exceeds that measure and does deeds of kindness to those that hate him, and are unkind and unjust to him; he rewards good for evil. Here is the merit of the excess of love which those who receive it cannot repay.

3. *Bless them that curse you.* The Gentiles salute their brethren, when they meet. It is right so to do. The Christian exceeds; he salutes with a blessing those who will not salute him. He blesses with blessings those who meet him with curses. Here again love exceeds rights and gains a merit which is above law.

4. *Pray for them that despitefully use you.* Matthew sharpens it into "persecute you." We would expect a sentence constructed like the previous ones. Even the Gentiles pray for those who wish them well. But pray ye for those who do not wish you well; those who insult and abuse you. It is not easy to show the connection of the fourth couplet of II. with this clause. The introduction of the sentence respecting lending seems inappropriate, and yet there may have been a connection through an underlying thought. For it is evident that that which calls for prayer from others most easily is loaning or giving to them in their need. Such loaning brings down blessings of the poor upon the head of those who lend. They pray: "The Lord reward you." From this point of view the sentence respecting lending may be germane to the thought of prayer for those that despitefully use you. Furthermore, especially in the Orient, those who are open to insult are the poor and the needy. Asking for alms, or for a loan, gives the opportunity for brutal insult and maltreatment. Accordingly Jesus says: Sinners lend to sinners, expecting an equitable return. It is a commercial matter with them, an equivalence of rights. But the Christian lends to those who are unable to repay. He lends to those who would insult him. He intercedes with God on behalf of those who persecute him. There is merit in this excessive love.

Thus at all points Christian love rises above rights and duties, and knows no limits to its own outreach-

ing benefaction. Love to men finds its only measure in the love of God to men. God is the one great Lover and the one great Giver. He loves, and gives in love, to the good and the evil alike; to the just and the unjust alike; to the unthankful and the evil alike. He is the all-loving. The Christian disciple is to be like the Father, all loving, and thus be the child of the Father, who alone can give the reward for all the abounding excesses of love.

Luke uses the term "merciful." This is suitable to the context, which sets forth the kindness of God and makes Him the model of all love. Matthew substitutes for it the more technical "perfect." The perfection of the Christian, as the perfection of God, is in holy love, especially in the form of loving deeds to others.[1]

Matthew and Luke give, as part of the Sermon on the Mount, the advice of Jesus respecting love as exhibited in the estimation of others.[2] Luke adds other material. A careful study of the two reports gives the following original.[3]

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[1] *τέλειος* is used xix. 21 also, nowhere else in the Gospels, in both cases interpretations of the author of the Gospel and not used by Jesus. The difference between Matthew and Luke here is due to a difference in meaning of רחם in Hebrew and Aramaic. In Aramaic רחם, means *love*. This is suited to the context and was doubtless the word Jesus used. This justifies Matthew's interpretation *τέλειος*. But Luke's *οἰκτίρμων* corresponds with the Hebrew רחום and implies a Hebrew logion at the basis of his report. *χρηστός* = Heb. מטיב.

[2] This is another form of hypocrisy and very appropriate in connection with the three already given by Matthew, but omitted by Luke.

[3] Compare also the logion, Mk. iv. 24 b.

"Judge not and ye shall not be judged.
Release and ye shall be released.[1]
Give and good measure shall be given to you.[2]
For with what judgment ye judge, ye shall be judged;
And with what measure ye measure, it shall be measured to you."

Be loving in your estimation of others. Condemn them not, but acquit them. Give them good measure in all your dealings with them. Do all this in the eyes of God, who will judge you as you judge them, and give to you in the same measure of rewards and punishments you give to them.

Matthew enforces this by a parable of the mote and the beam.[3]

"Why beholdest thou the mote that is in thy brother's eye,
But considerest not the beam that is in thine own eye?
Or how canst thou say to thy brother: 'Brother,
Let me cast out the mote that is in thine eye';
When thou thyself beholdest not the beam that is in thine own eye?

[1] "Condemn not and ye will not be condemned" of Luke seems to be simply explanatory of "judge not." *Judge* and *release* are the two antithetical and complementary parts.

[2] This is not given in Matthew, but seems to be original from the reference to measure given by both Matthew and Luke below, and by Mk. iv. 24. It is possible however that Mark gives the original place. But the line "pressed down, shaken together, running over, shall they give into your bosom"; while it may be original, yet is in different style from the context and was probably added as an enlargement upon *good measure*.

[3] This he does not call a parable. But Luke introduces it by using the term parable and two sentences which are appropriate to the context; the one used by Jesus in Mt. xv. 14, with reference to the Pharisees, the other in Mt. x. 24 where it seems to be in a better connection. Neither of them belongs here. They disturb the sequence, which is so powerful in Matthew.

Thou hypocrite, cast out first the beam out of thine own eye,
And then shalt thou see clearly,
To cast out the mote that is in thy brother's eye."

The "mote" is rather a splinter. The " beam " is a log, beam, rafter.

Jesus conceives that it is a hypocrite who is judging here. He is severe in his condemnation of others, unwilling to condone an offence, insisting on the full measure of punishment, when he himself is immensely more guilty than the man he condemns. He who is guilty himself is not competent to judge others. Innocence is needed in order to see clearly and discriminate between that which is right and that which is wrong.

A man's sense of personal sinfulness should make him reluctant to condemn other sinners, and should rather lead him to be charitable towards them. A man's liability to temptation should make him considerate to those who have fallen in temptation. As the sentence of Wisdom saith: "Love covereth over all transgressions."[1] Anger stirreth up strife: love does not; love will not search out evil in a man, but will rather cover it up. Love will not be ready to condemn, but will always prefer to acquit; will never condemn until forced to do so.

This passage is aimed at censoriousness towards our fellowmen, the condemnation of private persons by private persons. It does not forbid judgment in courts of justice. There judgment must be pro-

[1] Pr. x. 12; cf. 1 Peter iv. 8.

nounced on the evidence, and on the evidence men must be condemned or acquitted. No more does it forbid us from forming judgments on persons and things, which force themselves upon us, and where a decision is necessary in order to right conduct. It does not teach us to withhold our opinion of great public questions, or of the conduct of men in our circle of acquaintance. We must condemn evil and acquit the good. We must constantly form judgments as to what we should do in relation to others. But the warning is that we should first execute judgment on ourselves, before we attempt it upon others: and that we should not judge others unless we have an imperative call so to do, in the way of positive duty. A higher law may suspend for a time the lower law and require its suspension, but it must be clearly a higher law. Judge not unless you must, is therefore a safe rule; and we must only judge when higher interests compel us so to do, and then our judgment should be prompted by love.[1]

Jesus, in the body of the Sermon on the Mount, thus sets forth the great principle of his kingdom: the principle of God-like Love. This is a love which rises far above rights and Law into the liberty of Godlikeness. It is manifested on the negative side

[1] Several passages have been interpolated into the discourse at this point. (*a*) The pasage Mt. vii. 6 did not originally belong to this context, see p. 180. (*b*) The passage Mt. vii. 7–11 is given by Lk. xi. 9–13 in circumstances which seem to be original, see p. 40. (*c*) Mt. vii. 12 has been considered in its proper connection according to the order of Lk. vi. 31, see p. 100. (*d*) Mt. vii. 13–14 is given in better context in Lk. xiii. 23–24, see p. 93.

in the patient endurance of wrong, the relinquishment of rights, and selfsacrifice for the good of others. On the positive side it is manifested in kindness and in loving deeds, in charitable judgment of men in their words and deeds, and a doing good to all men as God does, whether they are good or evil, friends or enemies. Such Love constitutes Christian Perfection.[1]

[1] It is evident that his apostles so understood him, see 1 Pt. ii. 19–23; iii. 8–9; iv. 8–9; Jas. ii. 8–9; iii. 13–18; iv. 11–12; Gal. v. 6, 13–25; 1 Cor. xiii. Rom. xii. 9–21; xiv. 13–19; Eph. iv. 31–v. 2; Phil. ii. 1–8; Col. iii. 12–14. So did the early fathers, see Hermas, Sim. v. 3; Ignatius, Ep. 9–10; Clement, Rom. xlix. 1; Irenæus, Haer. iv. 7, 8, 9; Dionysius, Epist. ad. Soter. (Eusebius, C. H. iv. 23, 10.) It is only in modern times and chiefly in the Protestant world that Jesus has been so generally misunderstood as making Christianity a higher Law.

IX.

Christlike Love.

Love, in the teaching of Jesus is sometimes brought under the category of Law as obligatory, sometimes is given apart from all Law as in the realm of liberty for those who would be Godlike and Christlike.

We shall first consider the love of Jesus himself. His miracles, with few exceptions, were evidently miracles of love. They were chiefly cures and provisions for the bodily needs of men. His love impelled him to work miracles, at great cost to himself; as in his Sabbath cures, which so bitterly excited the Pharisees against him; and especially in his healing the blind man at the feast of Dedication; and in his raising of Lazarus from the dead, which more than anything else brought on the crisis and hastened his death.[1]

In his introductory Galilean ministry, after he called Matthew the publican to be his disciple, he partakes of his hospitality in a farewell feast.[2] The Pharisees murmur because Jesus ate with publicans and sinners; that is, sat at table with them and had fellowship with them. Jesus gives the reason in a logion.

[1] *New Light on the Life of Jesus*, pp. 81 *sq.*; 91 *sq.*

[2] Mt. ix. 9–13; Mk. ii. 13–17; Lk. v. 27–32.

"They that are whole have no need of a physician, but they that are sick.
I came not to call the righteous, but sinners."[1]

Jesus was not associating with the publicans and sinners in the way of social enjoyment. It was not a question of appropriate companionship. He was acting as a good physician. His work was among those who needed him, and not among those who needed him not. He came to call the sinners, as Luke rightly interprets, "to repentance," to make them righteous, so that they might be in accordance with the holy will of God. The quotation from Hosea is apt; it indicates what one of the earliest prophets taught of God's requirements.

"I desire kindness and not sacrifice;
And the knowledge of God, more than burnt-offering."

Jesus was acting in accordance with the prophet's teaching and the Pharisees were not. He was kind, loving, merciful to sinners. In this he was the model for those who are called to follow him.

In the introduction to the mission of the Twelve, Matthew tells us that Jesus, "when he saw the multitudes, was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd."[2] Jesus' bowels of sym-

[1] Matthew, Mark and Luke give both lines. Luke adds to the second "repentance," which is of the nature of an interpretation. Matthew adds a citation from Hos. vi. 6 (Greek version) repeated in Mt. xii. 7. It is exceedingly apt. But in its present order in Matthew it is interjected between the two lines of the couplet, and therefore can not be in its original place.

[2] Mt. ix. 36–38.

pathy were moved towards the multitude. Matthew gives a logion here which is given by Luke in connection with the mission of the Seventy.[1]

> "The harvest is plenteous, but the labourers are few.
> Pray ye therefore the Lord of the harvest,
> That he send forth labourers into his harvest."

His disciples were to have the same bowels of compassion as their Master had.

On the way from Galilee to Jerusalem to the feast of Tabernacles,[2] James and John would bid fire to come down from heaven and consume the Samaritans, who were not hospitable to Jesus and his apostles on their way to Jerusalem. But Jesus rebuked them. Thus he condemned a vindictive and revengeful spirit in two of the Twelve.[3]

During the Perean ministry Jesus gives the three parables of Love.[4] The love of seeking the one lost sheep and the one lost coin, is the love of the Messiah in seeking sinners and leading them to repentance. The love of the Father is in welcoming back the prodigal son, when he comes with penitence, confession, and vows of a new life. The father was moved with compassion, and ran and fell on his neck,

[1] Mt. x. 2; *Messiah of the Gospels*, p. 238. [2] Lk. ix. 51–56.

[3] There are several additions in ancient Mss. here which illustrate how the text was enlarged for purposes of explanation. Thus some Mss. add "even as Elijah did"; others: "For the Son of Man came not to destroy men's lives, but to save them"; also "ye know not what manner of spirit ye are of." These were all very good and proper, but none of them belong to the text of Luke, still less to the words of Jesus and his apostles at this time.

[4] Lk. xv.

and kissed him. The father makes him a guest of honour, with the best robe, the ring and shoes, the fatted calf, and music and dancing. The elder brother is the ideal Pharisee, and the Pharisaic ideal of what God and His Messiah should be. The prodigal son, who transgressed the commandments and wasted his property in an evil life, deserved anger and punishment; not love and gifts. If God dealt with men according to rights, He would deal with them in that way. But He does not so deal with them. He deals with them in love, forgiveness and gifts to the unworthy. That is the Christian way. The Pharisaic way is unchristian and anti-christian.

In the Perean ministry, Jesus gave the principle of love renewed and varied explanations in relation to his disciples. Soon after the journey through Samaria to Jerusalem, probably soon after the feast of Tabernacles, in Jerusalem, Jesus gave the parable of the Good Samaritan. This is appended by Luke to the question of the lawyer as to the Law. Jesus sums up the Law in the two commands: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength; and thy neighbor as thyself."[1]

A man was left by thieves, stripped, and half dead

[1] Lk. x. 25–37. This incident, or another like it, is given in Mk. xii. 28–34; Mt. xxii. 34–40, in Jerusalem, in the conflicts of Passion Week; but Luke omits it there. At all events, so far as the summing up of the Law in love, it is the same there as here. But the parable is given only by Luke. It is in response to the question: "Who is my neighbor?"

from blows. The priest passed by on the other side of the way, ignoring him; so also the Levite. The Samaritan was moved with compassion, bound up the sufferer's wounds, brought him to an inn, took care of him, and left means for his support until his recovery. The one that proved neighbor unto him that fell among the robbers was the Samaritan, who showed mercy on him. Jesus said: "Go and do thou likewise." This was a practical exhibition of love to an enemy; for the Jews and Samaritans were hostile. The priest and Levite were afraid of violating the ceremonial law by contact with a wounded man, and so regarded the ceremonial law as above mercy. The Samaritan was extraordinarily kind to his enemy.

In the fourth petition of the Lord's Prayer, given probably in the earlier Perean ministry,[1] Jesus taught his disciples to pray:

> "Forgive us our trespasses as we forgive them that trespass against us."[2]

To this Matthew attaches a logion:[3]

> "For if ye forgive men their trespasses,
> Your Father will also forgive you.
> But if ye forgive not men their trespasses,
> Neither will your Father forgive your trespasses."

The love of the Messiah himself is set forth in the allegory of the Good Shepherd, given at the feast of Dedication. "I came that they may have life, and

[1] See p. 39.
[2] Mt. vi. 14–15.
[3] Lk. xi. 3; Mt. vi. 12; cf. Mk. xi. 25.

may have it abundantly. I am the good shepherd. The good shepherd layeth down his life for his sheep. . . . I lay down my life for the sheep. . . . Therefore doth the Father love me, because I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself. I have authority to lay it down, and I have authority to take it again. This commandment received I from my Father.'"[1]

Clearly this was a voluntary relinquishment of life in the service and defence of his flock, that exhibited the love of the Messiah, and made him the especial object of the divine love. It is just this voluntariness and freedom of holy love which is its glory.

The principle of forgiveness is set forth in a reply to a question of St. Peter[2] in connection with the blessing of little children. "Lord, how oft shall my brother sin against me, and I forgive him? Until seven times?" Jesus saith unto him: "I say not unto thee, Until seven times; but Until seventy times seven." Luke gives a logion on the same subject in connection with the logion as to stumbling. Inasmuch as Matthew attaches this latter logion to the same incident as the question of St. Peter, it is probable that they were spoken at about the same time on the last journey to Jerusalem through Perea.

> "If thy brother sin, rebuke him;
> And if he repent, forgive him;
> And if he sin against thee seven times in the day,
> And seven times turn again unto thee,
> And say, I repent; thou shalt forgive him."[3]

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[1] Jn. x. 10–18. [2] Mt. xviii. 21–22. [3] Lk. xvii. 3; Mt. xviii. 15.

The passage in Matthew introduces the parable of the Unmerciful Servant.[1] The king is long-suffering, and has bowels of compassion, and forgives ten thousand talents to one of his servants.[2] This servant ought to have followed the example of his sovereign, and forgiven his debtor one hundred denaries. As his lord tells him, "Thou oughtest to have had pity on thy fellow-servant, even as I had pity on thee." But he did not. He did the reverse. He was unpitying, cruel and severe. He shut his underservant up in prison until he could pay him all. The unmerciful servant is summoned before the judgment throne, the forgiveness is recalled, and he is dealt with in accordance with the *lex talionis,* and suffers as he made the other man suffer, in accordance with his deserts.

On the basis of this story rises the rule, "So also my Father will do to you, if ye forgive not each one his brother from your hearts." God will forgive only those who forgive. He will deal in accordance with the *lex talionis* with those who appeal to the *lex talionis.* Those who act in accordance with the loving God will enjoy His love. Those who insist on rights, will have to pay God His dues in righteous retribution.

The parable of the Labourers in the Vineyard,[3] on the same journey, also illustrates the liberty and the

[1] Mt. xviii. 22–35.

[2] An enormous sum, one talent = 6000 denaries, ten thousand talents = 60 million denaries, 100 denaries = about $15.

[3] Mt. xx. 1–16.

excess of love. Here several groups of men were hired, the one group at the dawn for a full day's work, was engaged for a denarius a day. The others at different hours were engaged for the sum the employer might deem right. He paid them all the same sum, whether they worked all day or a half day, or only for a few hours. This did not seem equitable to those who had worked the whole day through. And it would not have been equitable, if the employer had undertaken to deal with them all in accordance with the value of their services. He did not so undertake. He agreed with those first employed for a definite sum, one denarius for the day. He paid them that sum. He did his duty by them. They received the full measure of their rights and no more. He agreed with the others to pay them what was right. Some of these should have received three quarters of a denarius, others half, others one quarter of that sum. He would have dealt with them righteously if he had paid them no more. But to these he gives more than their rightful claim. He makes them gifts in excess of their rights, to some more, to some less, as seems best to him, making the sum for all up to the full price of the day's work. In other words he was just to the first group; he was just and kind to the other groups. The first group had no need of his kindness, for they could earn a full day's wage. The others had need of his kindness, because they were unable to earn a full day's wage. He required them to earn what they could earn, and in kindness made

up to them the balance of a full day's work which they could not earn for lack of employment.

We fail to get the full meaning of Jesus' words, because of the common use of good as synonymous with just, when it is really synonymous with kind.[1] "Is thine eye evil, because I am good?" is the same as saying: "Art thou envious, because I am kind?" The employer had a right to do what he deemed best with his own property. He had a right to be generous beyond the dues he paid. But in his generosity he must be free. There is no love in such a case without freedom, no kindness that is not spontaneous, no generosity than can be compelled.

The principle of love appears in its grandeur in the great farewell discourse of Jesus.[2]

Jesus said: "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."[3]

Love of the neighbor is a command of the Holiness Code, of the Pentateuch.[4] It required love of Christians one to another. The newness of this command is not therefore in brotherly love as such; it is in its measure, "as I have loved you"; a love of self sacrifice in ministry. Christ's love is the new law of love. It is here given as a commandment. In the Synoptists it was given, as in the realm of freedom, beyond

[1] New Hebrew Lexicon B.D.B. my article חסד.
[2] Jn. xiii.–xv. (*Messiah of the Gospels*, pp. 288 *sq.*)
[3] Jn. xiii. 34–35.
[4] See pp. 156 *sq.*

the scope of the Law. Is there any inconsistency here? We observe that Jesus is dealing with brotherly love, not with love to enemies; love between brethren, not the love which foregoes rights and makes sacrifices for the salvation of men. He is dealing with a love which is still in the realm of Law according to the Old Testament, and he makes that legal relation of love into a new law by making himself the model of it. He enlarges the scope of the Law and makes it new, just as in his exposition of the law of murder, he carries it back into the insulting word and the feeling of anger.[1] He teaches here as in the Synoptists that love is the sum of the Law, the law of laws; and here he attaches it to himself, and so makes the love of himself the new law of laws in the realm of Law. That by no means contradicts the teaching of the Synoptists that love in its perfection transcends all Law in the sphere of the liberty of the child of God, pursuing counsels of perfection.

Jesus continued: "If ye love me, ye will keep my commandments. . . . He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself unto him. . . . If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me."[2]

[1] See pp. 147 *sq.*

[2] Jn. xiv. 15, 21, 23–24.

The previous passages made the love of Christ the law of Christian brotherly love. This passage makes love to Christ the fundamental principle of all obedience to the commandments. The commandments of Christ, his words, are now exclusively before the mind. The laws of the Old Testament are entirely out of mind. These commands and words are God's; the Son has given them from the Father. Love to him implies law-keeping. Law-breaking implies the absence of all love to him. In the Synoptists all the Law is summed up in love to God, and love to the neighbor. Here there is a marked advance. All is summed up in one simple principle: love to Christ. Such a love is rewarded at once in this life with the divine indwelling. Father, Son and Holy Spirit, the Holy Trinity, come to such a man and dwell in him.

"Herein is my Father glorified, that ye bear much fruit, and so shall ye be my disciples. Even as the Father hath loved me, I also have loved you: abide ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love. These things have I spoken unto you, that my joy may be in you, and your joy may be full. This is my commandment, that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things which I command you. . . . These things I command you, that ye love one another."[1]

[1] Jn. xv. 8–14.

All this is still in the realm of Law. Love is here the crown of the Law. The Father loved the Son and the Son abode in the Father's love, because he kept the Father's commandments. The disciples must keep the commandments of Jesus, if they are to abide in his love and be loved by him. Only by keeping the commands of Jesus can they continue to be his friends. He has laid down his life for them as the greatest token of his love. They cannot have a greater love. It is worth their while to retain that love and friendship by keeping his commands. The command, which twice more he reiterates is, that his disciples shall love one another as he loved them.

Jesus, in this discourse, has his own disciples in mind, and not the outer world. He is inculcating brotherly love among Christians, and not the self-sacrificing love of the Christian in relation to the outer world. Thus his law of love seems to fall short of the liberty of love of the Synoptists. And undoubtedly it does, if we consider it in its comprehension. The love of God, towards the law-breaker and the law-keeper alike, is much grander than His love to those only who keep his commands. The love of Jesus to his murderers rises higher than his love to those who keep his commands. The exhortation to love your enemies is vastly more sublime than the command to love your Christian brethren. And yet, that Jesus in this discourse limits himself to the narrower sphere of the disciples and the realm of Law, has its advantages. For in

one respect, the Gospel of John rises higher in its conception of the Law than the Synoptists. It makes love to Jesus the one thing in which all law-keeping is summed up, and it makes the love of Jesus the law of all conduct to Christian brethren. The Old Testament Law has disappeared in the Law of Christ.

The reconciliation of the Synoptists with this Gospel may be found in this, that the love of Christ is the law of laws, so far as the obedience to law is concerned: but it is also the supreme principle of the freedom of sonship beyond the sphere of Law; for he who would pursue the counsels of perfection will not only love within the boundaries of Law and right and duty, but will also be Godlike and Christ-like in his love to the world, to enemies, to wicked men; and in all those relations where Law and right and duty do not call.

This kind of supererogatory love we have seen in the love of the Good Shepherd. The author of our Gospel sees its highest expression in God, who "so loved the world, as to give His only-begotten Son, that whosoever believeth on him might not perish, but have everlasting life."[1]

[1] Jn. iii. 16.

X.

Casuistry.

Casuistry arises from a conflict of duties. Cases of conscience arise out of the application of Law to conduct. The legal attitude of mind seeks to determine these questions by a logical unfolding of Law. It thus increases exactions and obligations, and makes the Law more complex and difficult. While it solves some questions, it originates many more. It constantly increases the number of difficulties, and the Law becomes an intolerable yoke, and life is made miserable; as St. Peter said to the Council of Jerusalem: "Now therefore why tempt ye God, that ye should put a yoke upon the neck of the disciples, which neither our fathers, nor we, were able to bear?"[1] So St. Paul says: "By the works of the Law shall no flesh be justified in His sight: for through the Law cometh the knowledge of sin."[2]

Jesus in his teaching so emphasized the principle of love in his own conduct and that of his disciples, making love rather than Law, the guiding principle of life; that there inevitably arose questions of casuistry, especially where Law and Love seemed to come in conflict.

Casuistry begins in the teaching of Jesus in connection with the law of the Sabbath. This law had

[1] Acts xv. 10. [2] Rom. iii. 20.

been so sharpened and elaborated by rabbinical punctiliousness that it had become, not only a distinctive mark of a true Israelite, but also a badge of the Pharisaic party. Jesus, in no instance, violates the law of the Sabbath, or justifies any such violation; but he came into constant conflict with the Pharisaic interpretation and application of the law to specific acts. One might think that it would have been more prudent for Jesus to have avoided antagonizing the Pharisees at this their most sensitive point; or at least that he might have avoided pressing so frequently this sore question upon them. But a careful consideration shows that this conflict was unavoidable, and that he could not prevent its frequent recurrence. The Pharisees had so interpreted the Sabbath law as to make it conflict with the practice of love. Jesus and his disciples could not live a life of love, without a conflict with Pharisaism of ever-increasing sharpness. The questions of conscience as to the Sabbath were decided one way by the Pharisaic *Halacha,* in a reverse way by the divine love of Jesus and his disciples.

Casuistry begins on the Sabbath after the first Passover of Jesus' ministry.[1] The disciples of Jesus, passing through the grain fields on the Sabbath, pluck the ripe ears, and rub out the grains, and eat them to satisfy their hunger.[2] This was not regarded as trespass in the East, in the time of Jesus;

[1] *New Light on the Life of Jesus,* pp. 13 *sq.*

[2] Mk. ii. 23–28; Mt. xii. 1–8; Lk. vi. 1–5.

and it is not so regarded at the present time. Even horses are sometimes permitted to graze when horsemen ride through the grain fields. The Pharisees objected to the conduct of the disciples, because it was a violation of the Sabbath law. The violation was not in the eating, but in the labour of plucking and rubbing out the grain. Jesus justifies his disciples. He is dealing, not with the Sabbath law itself, but with a specific application of the Sabbath law to a particular case. That the Sabbath law prohibits labour is evident from the fourth of the Ten Words[1] and other passages in the Law. But nowhere in the Old Testament can one find any such case as the prohibiting on the Sabbath of the plucking of grain to eat. The Pharisees insisted that their traditional application of the Sabbath law was binding, and that the disciples of Jesus had violated the Sabbath. Jesus does not take time to challenge their specific interpretation. He prefers to raise the question between a higher and a lower law. Granting for a moment that the disciples had technically broken the Sabbath; yet they were hungry, and the satisfaction of their hunger was of more importance ethically than the keeping of the Sabbath. He justifies this by an historical reference to the case of David's violation of the priestly law. The law of the Priest code is[2] that only the priest should eat the shewbread; and yet,[3] David ate it. He violated the priestly law because he and his men were hungry.

[1] Ex. xx. 8–11; Dt. v. 12–15. [2] Lv. xxiv. 9. [3] 1 Sam. xxi. 4–6.

He regarded the relief of the hunger of his men and himself as of more importance than the reservation of the holy bread for the priests. Jesus justifies David, and justifies his own disciples. The Sabbath law and the laws of consecrated things must yield to the law of kindness and the principle of love.

The second case under the Sabbath law is the action of Jesus himself.[1] The Pharisees complained that Jesus violated the Sabbath by healing the man with the withered hand. All that was done by Jesus, according to the story, was commanding the sick man to stand forth, and then to stretch out his hand. The man stood forth and stretched out his hand, and he was healed. Nothing could be simpler. It is difficult to see any kind of work in this. Jesus justified himself by saying:

> "Is it more lawful on the Sabbath,
> To do good, or to do harm;
> To save a life or to kill?"

The saving of life, the doing a good deed, is the doing that which is ethically right. The doing of an injury, the destruction of life is the doing wrong. When this alternative is presented on the Sabbath, and to save life requires labour and to destroy it requires no labour, shall a man do wrong because it is the Sabbath day? The law of observance of the Sabbath must yield to the higher principle of restoring from an injury, of saving life.

Jesus does not in these passages come in conflict

[1] Mk. iii. 1–6; Mt. xii. 9–14; Lk. vi. 6–11.

with the importance of sacred times and consecrated things, even ethically. But he makes human suffering and peril to life worse ethically, than violation of the Sabbath; and the removal of suffering, and the salvation of life he makes more important than the observance of the Sabbath, and the hallowing of sacred things. Man is more sacred than any, or all, sacred things.

What indeed was Jesus to do under these circumstances? The withered man was before him. He had the power to cure him. His love impelled him to cure. Was he to refrain because of Pharisaic scruples? He was in a dilemma, it is true. He must offend the Pharisees and bring reproach and hostility upon himself; or he must offend against divine love. Jesus does not hesitate. He loves and he cures in love, and he takes the consequences.

At the feast of Pentecost in Jerusalem, Jesus heals an infirm man at the Pool of Bethesda on the Sabbath.[1] In this case he commands the man: "Arise, take up thy bed, and walk." The bed was simply the mat-like bed of the times, and not anything difficult or laborious to carry. The Pharisees objected: "It is the Sabbath, and it is not lawful for thee to take up thy bed." When they found out that it was Jesus who had commanded him to do this, they "persecuted" him, "because he did these things on the Sabbath." Jesus justifies himself by saying: "My Father worketh even until now, and I work."

[1] Jn. v. 1–9.

He, as the Father's son, worketh on as the Father works on. The Sabbath was God's rest day after the creation;[1] and yet God did not cease to work. He continued to work His works of providence and redemption right on from the creation until now. So Jesus works the works of God, as God's own Son, on the Sabbath as on other days. The Sabbath law against works must yield to the Son's redemptive activity, as it yields to divine activity in redemption. The Jews sought to kill Jesus for two reasons, according to the second author of the Gospel: (1) because he broke the Sabbath; (2) because he made himself equal with God. In neither was he at fault. He did not say that he was equal with God. He said that he was the Father's own son, and that he worked the works the Father sent him to work; the same kind of redemptive works that the Father has never ceased working on the Sabbath and on all days since the creation.

Soon after, referring to the same healing, Jesus said:[2] "If a man receiveth circumcision on the Sabbath, that the law of Moses may not be broken; are ye wroth with me, because I made a man every whit whole on the Sabbath?" The initial ceremony of circumcision was more important than the observance of the Sabbath. The Sabbath must be broken by such labour as may be necessary for the purposes of circumcision. Then still more may it be broken for the higher purposes of love, such as healing the

[1] Gen. ii. 1–3.

[2] Jn. vii. 22–23.

sick. In all law, the lower must yield to the higher.

In the Perean ministry Jesus healed a woman on the Sabbath. "He laid his hands upon her; and immediately she was made straight, and glorified God."[1] The ruler of the Synagogue said: "There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the Sabbath. But the Lord answered him, and said: 'Ye hypocrites, doth not each one of you on the Sabbath loose his ox, or his ass, from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, eighteen years, to have been loosed from this bond on the day of the Sabbath?'"

Labour of mercy to animals or men is lawful. It may violate the Sabbath; but doing mercy is more important than the keeping of the Sabbath, and the lower must always yield to the higher.

A short time afterwards Jesus took a man with the dropsy, and healed him on the Sabbath and let him go,[2] and said, justifying his act: "Which of you shall have an ass or an ox fallen into a well, and will not straightway draw him up on a Sabbath day?" This involves the same higher law of mercy.[3]

[1] Lk. xiii. 10–17. [2] Lk. xiv. 1–11.

[3] It is also noteworthy that it is not regarded by the Pharisees, or Jesus as a violation of the Sabbath, that he, and a sufficient number to make a choice of chief seats necessary, were invited to a feast at the house of a Pharisee on the Sabbath. Attendance at a large dinner-party in modern times has sometimes been regarded as a violation of the Sabbath, owing to a rigorous interpretation of the Sabbath law of the Old Testament, contrary to this precedent in which there is an agreement of the Pharisees and Jesus.

The most serious case was at the feast of Dedication in Jerusalem, when Jesus healed the blind man.[1] Some Pharisees said: "This man is not from God, because he keepeth not the Sabbath." Jesus had restored sight to the man born blind. In this case it would seem that he did unnecessary labour. He spat on the ground, made clay of the spittle, anointed the man's eyes with the clay, and sent him to wash in the pool of Siloam. Ordinarily he wrought miracles by a word or a touch. He does not explain here, or elsewhere the method of his miracles. If he used unusual means, and bade the man do unnecessary labour, it might be said that he came into conflict with the law of the Sabbath without sufficient reason. But if he deemed all these things important for the redemptive purposes of the cure, they came within the sphere where the lower must yield to the higher. Indeed it might be said, as it would be said by all in our day, that any or all labour required to heal a sick man is justifiable even with the strictest rules of Sabbath observance. And if Jesus meant to teach no more than this, in addition to making the cure itself, the object lesson was a sufficient justification of the unusual mode of working the miracle.

Another question of casuistry arose between Jesus and the Pharisees under the laws of Purification. Luke gives an account of the Pharisees objecting to Jesus' conduct, because he did not use ceremonial

[1] Jn. ix.

baptism before eating.[1] In Matthew the Pharisees call Jesus' attention to the neglect of certain ceremonial baptisms on the part of his disciples. They had eaten a meal, "with common hands."[2] This is explained as "unwashed." This washing of the hands was not a requirement of the Law, but a tradition of the elders. It was not a washing to cleanse the hands, but for ceremonial purification. The baptisms, or ceremonial purifications of the Law, are given in the priestly legislation of the Pentateuch. But these precepts were unfolded in the traditional applications of ceremonial customs; and these traditional applications became a traditional Law, which was regarded as obligatory no less than the written Law.

Jesus defends his disciples for their violation of the traditional Law, and charges the Pharisaic lawyers in the words of the prophet Isaiah:[3] "Well did Isaiah prophesy of you hypocrites, as it is written:

> 'This people honoureth me with their lips,
> But their heart is far from me.
> But in vain do they worship me,
> Teaching (as their) doctrines the precepts of men.'

'Ye leave the commandment of God, and hold fast the tradition of men.' And he said unto them, 'Full well do ye reject the commandment of God, that ye may keep your tradition.' "[4] The traditional Law was not

[1] Lk. xi. 37–41; Mk. vii. 1–23; Mt. xv. 1–20 give the same discussion in connection with his disciples in the last weeks of the Galilean ministry. See *New Light on the Life of Jesus*, pp. 69, 84–5.

[2] Mk. vii. 2. [3] Is. xxix. 13. [4] Mk. vii. 6–9.

always a legitimate interpretation and application of the Pentateuchal Law. In some cases it came in conflict with it and violated it. There is a constant tendency in tradition to make void and nullify older Law.

Jesus gives a case to justify his statement. This case is one of the most important and practical that could be selected, namely the fifth of the Ten Words, the fundamental parental law.[1]

"Honour thy father and thy mother."

This is the simple and original law. Jesus does not give the motive of the law, which is contained in the Deuteronomic and priestly redaction, namely "that thy days may be long (and that it may go well with thee), upon the land which Yahweh thy God giveth thee."[2] But, instead, he cites from the covenant code,[3] "Whosoever curseth his father, or his mother, shall be put to a violent death." The same law recurs in the Holiness Code.[4] Over against these fundamental parental laws, the traditional law said:[5] "If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say: Given, ye no longer suffer him to do aught for this father or his mother."[6]

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[1] According to Mark, Moses said it; according to Matthew, God said it. It is probable that Matthew generalizes.

[2] Ex. xx. 12; Dt. v. 16. [3] Ex. xxi. 17. [4] Lv. xx. 9.

[5] Mk. vii. 11–12; comp. Mt. xv. 5–6.

[6] Mark gives the original κορβάν and then translates it δῶρον. Matthew gives only δῶρον. κορβάν is the Hebrew קרבן according to usage, in the Priest's code, applied to offerings of money or goods to God. The Aramaic form is קורבן.

The Law required the positive honour, and the doing of whatever honour requires; namely, the support of weak and poor parents by their children. The Law prohibited the reverse; cursing or dishonouring. Jesus conceived that parents were dishonoured when their children refused them what was due them of sustenance. But the traditional law excused from the obligation to sustain parents, if the expenditure was instead consecrated to ritualistic worship. Jesus and the Pharisees here came in conflict as to the relative importance of the ceremonial worship and the parental law. Which is the higher? Doubtless the Pharisee would have acknowledged that the letter of the written law was more important than the unwritten traditional law. But the case that Jesus gives involves an interpretation of the written law. The written law says: "Thou shalt honour" —"Thou shalt not curse." Jesus gives the legitimate deduction: Thou shalt honour and not curse, by giving parents their proper support. The Pharisees regarded the support of the worship of God as of more importance than the support of parents. This question of relative importance Jesus decides in favour of duties to parents.

Jesus discussed the question of divorce with the Pharisees and his disciples.[1] The Pharisees asked him: "Is it lawful for a man to put away his wife?" Jesus answered: "What did Moses command you?" The Law determines what is lawful. They said:

[1] Mk. x. 2–12; Mt. xix. 3–12; also Mt. v. 31–32; Lk. xvi. 18.

"Moses suffered to write a bill of divorcement and put her away."[1] "When a man taketh a wife, and marrieth her, then it shall be, if she find no favour in his eyes, because he hath found some unseemly thing in her, that he shall write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and become another man's wife."

This law was variously interpreted by the Pharisees as to the ground of divorce; some being stricter than others in their explanation of the phrase "unseemly thing"; but in other respects the law was plain enough and agreed to by all. Jesus now states his opinion: "For your hardness of heart he wrote you this commandment. But from the beginning of the creation, male and female made he them. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh: so that they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."[2]

This argument is in the form of a *Halacha*.[3] Jesus shows that the original principle of marriage had to be broken in a measure by the Deuteronomic provision for divorce, because of circumstances which made it impracticable to enforce the original ideal. Jesus reasserts the original ideal as a restriction upon the law of divorce; thus urging that it should not be used except in the highest necessity, and better

[1] Dt. xxiv. 1–2. [2] Jn. i. 27; ii. 24. [3] See pp. 25 *sq.*

not at all. Here Jesus recognizes the principle of casuistry in the Deuteronomic Law; and therefore in the use of all law. He does not set up a new law to abrogate the law of Deuteronomy: but he appeals to the original principle in Genesis and recognizes that it permits of no divorce at all; and urges that that principle be followed rather than the permission of divorce, as the context implies, so far as practicable, unless such "hardness of heart" continue as to make the Deuteronomic provision temporarily expedient.

It is altogether improper to interpret Jesus here as abrogating the law of divorce, and making a law against divorce; he is asserting essentially the principle of casuistry, which recognized divorce as permissible only because of hardness of heart; and not to be justified in itself. In other words divorce in any case involves the sin of hardness of heart in any one who takes advantage of the concession of the Law.

This argument could not be challenged, and yet it involved grave practical difficulties to which Jesus' attention was called by his disciples. In response Jesus gave a logion, which appears in different versions in the several Gospels. The original was doubtless this:

"Whosoever putteth away his wife committeth adultery.
Whosoever putteth away her husband committeth adultery."

This is as much as to say that marriage should be indissoluble, and that whoever dissolves it is

guilty of adultery, whether man or woman. Here Jesus does not think merely of the physical act of adultery; but goes back of it to the more internal spiritual relations; and regards the separation itself as adulterous, without regard to any adulterous act, and even if no such act had been committed. In fact he regards the "hardness of heart" which found in the spouse "the unseemly thing" and used it as a justification of divorce, as in itself already adultery. This is on the same principle that he uses elsewhere when he interprets adultery as in the glance of the eye, without regard to its consequences in act.[1]

The several evangelists and St. Paul give various qualifications of this logion in the nature of interpretations and practical applications, recognizing that Jesus had in mind the principle of casuistry and the hardness of the hearts of even his own disciples; and that it might still be necessary to commit the lesser sin of adultery by divorce, rather than other and greater sins of adultery in other ways. Thus Matthew[2] inserts the clause "except for fornication." It is probable that this is to be interpreted of fornication before marriage, which was not discovered until after marriage; for if the sin had been committed after marriage, it would have been adultery and not fornication. The other explanatory statements endeavor to bring the adultery of the divorce itself into connection with the act of real adultery: by remarriage,[3] and causing the woman to commit adultery by

[1] Mt. v. 28. [2] Mt. v. 32; xix. 9. [3] Mk. x. 11–12; Lk. xvi. 18.

constraining her to take another man; or by a man's entering into marriage with a divorced woman.[1] None of these was in the original logion, but all were situations which arose practically as the results of divorce. St. Paul also gives his own interpretation to this logion,[2] advising that when a Christian and an unbeliever are married, they should not separate; but "if the unbelieving departeth, let him depart: the brother or the sister is not under bondage in such cases." This is a case where one party insists upon divorce. The other cannot prevent it. The innocent party is not under bondage; that is, is released from the marriage tie by the divorce made by the guilty party.

Thus the Gospel of Matthew gives us one exception, fornication; St. Paul another, abandonment; which qualify the logion of Jesus, and make divorce justifiable, under these circumstances. This can only be explained on the same principle that Jesus used to explain the Deuteronomic law of divorce; namely that the ideal of the indissolubility of the marriage tie cannot always be enforced, owing to the hardness of men's hearts; that if one of the parties breaks the tie, the other cannot longer be held in bondage to it, and that there is a kind of sin which in itself, in its very nature, dissolves the union.[3]

As St. Paul says, the innocent party is not in bond-

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[1] Lk. xvi. 18. [2] 1 Cor. vii. 8–16.

[3] See also *General Introduction to the Study of Holy Scripture*, pp. 86–88.

age. So we may say, Jesus did not put the Church or the State in bondage. He did not give a new law; but he gave an advice, a counsel, as to the perfect state of marriage, which should be held up as an ideal by all his followers; but which cannot always be attained in that state of society which now exists. All attempts to force this ideal upon a society, whose ethical and religious character is so justly described as "hardness of heart," bring forth many more evils than they cure.

XI.

The Law.

Jesus did not come to interpret and apply the Law of the Old Testament as another and higher scribe of the type of Ezra and his successors. He did not come to give a new Law in place of the Law of Moses. He came to preach the kingdom of God, and to teach its great principle of divine Love. He was led to discuss the Law as an ethical principle only because the Pharisee lawyers charged him with violating the Law in his teaching as to love and as to questions of casuistry. It is not likely therefore that the discussion as to Law came so early as the Sermon on the Mount, where Matthew gives it. It belongs rather to the Perean ministry where just such discussions appear in the narrative of Luke. This discussion is cited from the Logia of Matthew. It was not given by Luke because the question of the Law had no importance to the Roman community for which he prepared his Gospel. It is evident that this discourse is a rejoinder to Pharisees who charged him with violating the Law and teaching his disciples to violate it. Accordingly he says:

"Think not that I came to destroy the Law (or the Prophets); I came not to destroy, but to fulfil. For verily (I say unto you), Till heaven and earth pass away, one jot (or one tittle) shall in no wise

pass away from the Law, till all things be accomplished.''[1]

Luke[2] gives a parallel to this in another connection in the Perean ministry: ''The Law and the Prophets were until John: from that time the kingdom of God is preached, as good tidings, and everyone entereth violently into it. But it is easier for heaven and earth to pass away, than for one tittle of the law to fall.''

Matthew[3] gives a parallel to Luke in another connection when John the Baptist sends messengers to Jesus: ''And from the days of John the Baptist until now the kingdom (of heaven) suffereth violence, and men of violence take it by force. For all the Prophets and the Law prophesied until John.'' This is omitted in the parallel of Luke.[4]

It seems altogether probable therefore that we have to do with detached sayings of Jesus, and that Matthew gives two parallel sayings, spoken on different occasions. They should be considered therefore as detached sayings.

The original of the first of these was probably:

> "I came not to break the Law,
> But on the contrary to fulfil the Law."

The other words are interpretative additions. Jesus' purpose was not to break the Law, but to obey it; not to teach his disciples to violate the Law, but to teach them to obey it. The antithesis is between violation and obedience. He regards the Law

[1] Mt. v. 17–18. [2] Lk. xvi. 16–17. [3] Mt. xi. 12–13. [4] Lk. vii. 18–35.

of the Old Testament in its entirety as an ethical norm.

The parallel verse was probably originally:

> "Until heaven and earth pass away,
> One jot shall not pass away from the Law."[1]

In other words the Law is world-long; it will never be done away with. This word, uttered on another occasion, intensifies the previous word, by giving a temporal reference to the fulfilment.

Other logia are now given, which seem to have accompanied and explained it. The first of these was:

> "Whosoever shall break the least commandment,
> And teach men to break it,
> Shall be called least in the kingdom of God.
>
> Whosoever shall do the least commandment,
> And teach men to do it,
> Shall be called greatest in the kingdom of God."

Two things are emphasized, doing and teaching. But they are united as an ethical pair. Even the least command should be obeyed and not violated. A violation of the least command of the Law makes the teacher least in the kingdom. He who would be greatest in the kingdom, must obey and teach the least. The relative rank in the kingdom of God depends upon the degree of obedience to the commands of the Law.

Jesus selects two of the Ten Words:[2] the law against murder, and the law against adultery.

[1] The ἰῶτα is an interpretation suitable for the Greek reader. The final clause is an enlargement.

[2] Mt. v. 21 *sq.*

I. *The law of murder.*

Jesus said: "Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment." Here we have, not only the law against murder in the Ten Words,[1] but also the judicial determination of a case. This is considered in the Covenant Code.[2]

"Whoso smiteth a man and he die, shall be put to a violent death. But as for the one who hath not hunted after him, but God hath caused him to fall into his hands, I will appoint thee a place whither he may flee. But if a man act passionately against his neighbor to slay him by craft; from my altar thou shalt take him to die." So in the code of Holiness:

"A man, when he smiteth any human person shall be put to a violent death."[3]

The case where the man does not hunt for the one killed is given in the Deuteronomic code[4] "without knowledge, he not hating him yesterday and the day before"; and in the Priest's Code[5] "if accidentally, without enmity he push or cast any vessel upon him without intent." The case of intentional murder is an act of violent passion and of craft. In the Deuteronomic code[6] it is "if there be any man hating his neighbor, and he lie in wait for him and rise up against him and smite a person and he die." In the Priest's code[7] "if in hatred he push him or cast any-

[1] Ex. xx. 13; Dt. v. 17. [2] Ex. xxi. 12–14.

[3] Lv. xxiv. 17; Code of H., that section of the Priestly legislation which is characterized by the stress it lays on Holiness. See *Higher Criticism of the Hexateuch*, p. 129.

[4] Dt. xix. 4. [5] Nu. xxxv. 22. [6] Dt. xix. 11. [7] Nu. xxxv. 20–21.

thing upon him designedly, so that he died; or if in enmity he hath smitten him with his hand, so that he died."

In preexilic Judaism there were cities of refuge, and judges to decide these cases. In postexilic Judaism it was a question to come before the courts of justice. Jesus is thus not only dealing with the original Word of the Ten Words, but with its traditional enforcement. He sets his unfolding of the law over against the traditional interpretation.[1]

"Whosoever is angry with his brother shall be in danger of the judgment.
Whosoever shall say, 'Raca' shall be in danger of the council.
Whosoever shall say, 'Thou fool!' shall be in danger of Gehenna."

The Codes recognized the distinction between murder from hatred and enmity, and murder without intent, showing that murder has its essential guilt in the anger that urges to the deed. But they did not recognize that anger was punishable unless it resulted in murder. Here Jesus raises the feeling of anger to the height of guilt under the law of murder. The murderous disposition is to be condemned as well as the murderous act, and especially when expressed in the words "Raca" and "Fool."[2]

These words would provoke strife and so might lead to the act of murder. It is the murderous word

[1] Mt. v. 22.

[2] ריקא Aramaic emphatic, is equivalent to ריק Hebrew; cf. אנשים ריקים; Ju. ix. 4, xi. 3, vain, light worthless fellows. נבל is the impudent fool of Ps. xiv. 1. "To his brother" in the second line and "of fire" in the third line are explanatory additions.

that Jesus has in mind. Accordingly he extends the law of murder so as to cover disposition and word, as well as deed. He shows however, a gradation of guilt. The disposition of anger is not so guilty as the word; therefore it is to be condemned by the local court. The word "*Raca*" is more guilty, and is to be condemned by the higher court, the national sanhedrim. The word "fool" is still more guilty, and is to be condemned by the divine judgment which consigns to Gehenna. Of course the deed of murder is still more guilty, but Jesus does not descend to that depth.

What now shall we say to this enlargement of the law of murder by Jesus himself. He starts with the feeling of anger in the heart, which unfolds into the murderous word and deed; this is the antithesis to love, which covers all duties to the neighbor. But are these commands of an absolute character? Is anger always unlawful? May we never call anyone an empty pate, or a fool? Jesus himself used worse words than these in addressing the Pharisees, if we can rely upon the statements of the Gospels. He calls them fools, and blind, using the same word he condemns here as incurring the liability of Gehenna. He calls them hypocrites, blind guides, serpents, vipers by birth, and tells them they are doomed to Gehenna.[1] Jesus was also angry, Mark narrates:[2] "when he had looked round about on them with anger, being grieved at the hardening of their

[1] See pp. 185 *sq.*

[2] Mk. iii. 5.

heart." Was he guilty of violating his own commands? Can Jesus do with impunity what he forbids his disciples to do? Is there one law of ethics for Jesus and another for us? That cannot be, unless he ceases to be our ethical norm; and that would be to destroy the fundamental principle of New Testament Ethics.

We are obliged again to consider that all ethical laws are relative, and that no one of them can be complete in itself. We have to appeal from them at times to the higher and the highest norm. There is a peril in too close adherence to any mere precept, or legal phrase.

There are times and circumstances under which it is lawful to kill. God kills men in great wrath. He is not guilty.[1] He is ethically perfect when He does so; because it is right to kill the wicked that they may not destroy the moral order of society. It is lawful for the State to kill, when men disobey Law. The divine laws attach the death penalty to many crimes and sins. It is lawful to kill in war. It has always been recognized as lawful to kill in self-defence, and to protect innocence and virtue.

Jesus is dealing with unlawful, wicked killing, which alone can be called murder. If it is lawful to kill, it is also lawful to be angry. There is holy anger in the Christian as well as in Christ. "The wrath of the Lamb" is the most dreadful conception of the Apocalypse.[2] There are times

[1] See p. 199 *sq.*

[2] Rev. vi. 16.

when holy anger should blaze against wickedness; and men are most like Jesus when they are on fire against the Pharisees of their time. Jesus is here exposing wicked anger, unjustifiable anger; and asserting that murderous anger is wicked, even if it never take shape in the criminal deed.

So still more it is right at times to call things by their right names, and to expose the emptiness and folly of men. There is a wicked calling of names; and there is a righteous calling of names. There is a calling of names, which is killing and murderous; and there is a calling of names in the full sense of responsibility in the presence of the righteous God. The teaching of Jesus here is that the law of murder reaches back of the deed into the word, and back of the word into the heart; and that the guilt of murder lies fundamentally in the angry heart of man.

At the same time we have to consider that anger is serious; and we should beware lest it be sinful and murderous. The calling of names is perilous; and we should beware lest we do it in a wicked, unchristian and murderous spirit. The test of all is holy love. That anger, and that calling of names, and that killing, which can be reconciled with holy love is righteous; that which cannot be so reconciled is sinful. This was evidently in the mind of Jesus, from his reduction of murder to anger, the antithesis to holy love. And it is clear in the illustrations which follow, whether used on this occasion or not. The first of these is a command to be recon-

ciled to one's brother.[1] This is more important ethically than the offering of sacrifice. The restoration of loving relations between men is to be sought first. That is primary: worship is secondary. Such a reconciliation may not be possible, but it is the duty of a man to seek it. The context of the second of these illustrations is better in Luke, and this may give us the real occasion of this discourse.[2]

"As thou art going with thine adversary before the magistrate,
On the way give diligence to be quit of him:
Lest haply he drag thee unto the judge,
And the judge deliver thee to the officer,
And the officer cast thee into prison.
Thou shalt by no means come out thence,
Till thou hast paid the last mite."

The teaching here is: If there is a just claim, settle it, and do not wait for the penalty; settle it with the one to whom it is due, and do not go through a judicial process which will eventually make you pay dearly.

II. *The law against adultery.*

This law is the seventh Word of the Tables.[3] Here Jesus limits himself to that word. He interprets this law in the same way as the other. Adultery is not only in act, but also in disposition. He does not speak of the emotion, or the word here as in the previous illustration, but of the eye.[4] He might have spoken of the murderous look, the killing glance, in the previous illustration. But he is not giving a

[1] Mt. v. 23–24.
[2] Mt. v. 25–26; Lk. xii. 58–59.
[3] Ex. xx. 14; Dt. v. 18.
[4] Mt. v. 27–28.

complete statement in either case. Murderous anger and word do not exclude the murderous eye, in the previous command. So the adulterous glance does not exclude the guilt of the adulterous word, or the adulterous desire. Jesus in his interpretation of the two laws gives some phases of violation in the one case, others in the other case, but all phases are applicable to both cases and indeed all cases.

"Everyone that looketh on a woman to lust after her,
Hath committed adultery with her already in his heart."[1]

This same conception is found in Job.[2]

"I have made a covenant for mine eye,
How then could I attentively consider a maiden?"

III. *The law of oaths.*

Jesus next considers the law respecting oaths:[3] "Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths." The Old Testament laws are:

[1] Matthew appends to the interpretation of this command two logia, already considered as belonging to other circumstances. These circumstances probably gave the occasion for this discussion. (1) Mt. v. 29–30; Mk. ix. 43–48; Mt. xviii. 8–9; see p. 92. (2) Mt. v. 31–32; Lk. xvi. 18; Mk. x. 1–12; Mt. xix. 1–12; see p. 137 *sq.* Matthew's connection gives an application of the words of Jesus, under other circumstances, to the law against adultery. The application is that of our Gospel of Matthew, and not that of Jesus; and yet it is entirely proper. The adulterous eye suggests the command to put out the eye, rather than let it cast us into Gehenna by adulterous glances. The warning against adultery suggests the logion of Jesus, where he represents that any divorce whatever is adultery.

[2] Job xxxi. 1.

[3] Mt. v. 33–37.

"And ye shall not swear by my name falsely, so that thou profane the name of thy God."[1]

"When a man voweth a vow unto Yahweh, or sweareth an oath to bind himself with a bond, he shall not profane his word; he shall do according to all that proceedeth out of his mouth."[2]

"When thou vowest a vow unto Yahweh thy God, thou shalt not be slack to pay it: for Yahweh thy God will surely require it of thee; and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee. That which is gone out of thy lips thou shalt observe and do; according as thou hast vowed unto Yahweh thy God, a freewill offering, which thou hast promised with thy mouth."[3]

These lines may be summed up in the percept "Fulfil your oaths to the Lord." "Do not swear falsely." But Jesus gives the law a deeper meaning.

"Verily ye shall not swear any oath at all.
Ye shall not swear by heaven, for it is God's throne:
Ye shall not swear by earth, for it is the footstool of His feet:
Ye shall not swear by Jerusalem, for it is the royal city:
Ye shall not swear by the head, for ye cannot change it.[4]
Only let your words be Yea, yea; or Nay, nay:
And whatsoever is more than these, is of evil."

Heaven, earth, Jerusalem, are all alike inseparably connected with God. To swear by them is to swear by God. The oath by the head is rejected because of the inability of the man to change it; for that is in the power of God alone. Jesus exhorts not to swear any of these oaths, which, as the other passage shows, they were accustomed to swear without feeling their binding force.[5] What shall we say then of

[1] Lv. xix. 12. [2] Nu. xxx. 2. [3] Dt. xxiii. 21–23. [5] See p. 185.
[4] "One hair, white or black" is an explanatory addition.

the oath to God? Does Jesus mean to exclude that also? Certainly not. He means to teach that the Pharisaic casuistry as to oaths is to be rejected; that no oaths are of light importance; that they all involve God. The alternative is therefore to swear by God when necessary, or swear not at all. The normal course is to swear not at all; but to speak simply and plainly and briefly: yes, or no. Anything beyond that springs out of evil. It is either because a man wishes to deceive, or he fears lest he may be suspected of untruthfulness.

It has been held that Jesus here forbids oaths in the name of God in courts of justice. This would make Jesus inconsistent with himself; for he himself swears by the living God, the oath put to him by the high-priest.[1] He does not forbid oaths in courts of justice; but oaths in connection with vows, promises and bargains. A Christian's word should be sufficient. But what of those who are not Christians? Shall we exact oaths of them? If they do not understand the principles of Jesus, but regard an oath as essential to speaking and holding to the truth, it would seem to be necessary to treat them in the stage of ethical development in which they live. The Christian's ideal is not, and cannot be, the ideal for those who are not Christians.[2]

[1] Mt. xxvi. 63–66; Mk. xiv. 61–64 and Lk. xxii. 66–71, do not report the oath.

[2] The discourse in Matthew now gives another example from the Law, the Lex Talionis. This law is not discussed in the same way as the other. It is now interpreted and given a deeper and richer meaning. It is brought into antithesis with the principle of love. This latter really belongs to the Sermon on the Mount as we have

The Gospels give no less than three occasions in which Jesus gives his summary of the Law in answer to questions. The earliest is the one when he gives his parable of the Good Samaritan as an exposition of love to the neighbor. The next is on his last journey to Jerusalem, in connection with which he gives the counsel of perfection. These are considered more appropriately in other chapters.[1] So far as they give Jesus' summary of the Law, they are not so full as the last incident and add nothing of importance thereto. This last incident is a question as to the Law put by a Pharisee lawyer, in Passion Week in Jerusalem.

According to Mark one of the scribes inquired of him:

"What commandment is first of all?"[2] According to Matthew it was a lawyer. But he greatly abbreviates the story of Mark. The scope of the inquiry is the whole Law of the Old Testament and not the Ten Words. What command in the whole Law ranks first, highest and greatest? or possibly, in what can it all be summed up? Jesus answers from the Deuteronomic code. "Hear, O Israel; Yahweh our God, Yahweh is one."[3] This is first, greatest and

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seen. It is probable that the use of the *lex talionis* here was the reason why the Gospel of Matthew introduced the discourse as to the Law in this place, taking it from a different place in the Logia of Matthew. See p. 97 *sq.*

[1] See pp. 232 *sq.*

[2] Mk. xii. 28–34; Mt. xxii. 34–40; Lk. x. 25–28.

[3] Dt. vi. 4. This is the well-known *Shemah,* so called from the first Hebrew word of the sentence, שמע. It was the fundamental principle of Judaism.

the sum of all. The one God of Israel is the being in whom all the Law is summed up. It all comes from Him and leads to Him. Jesus however gives a more practical answer by summing up the Law under two heads. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength."[1] The first command is to love God, absolutely and entirely, with all the faculties and powers of man's nature. There is nothing new in this teaching of Jesus. It is a renewal of the teaching of Deuteronomy.[2] It was well known to all the Jews.

Jesus adds a second to the first command.[3] "The second is this: Thou shalt love thy neighbor as thyself." This command is from the Holiness code.[4] It is the climax to a series of laws with reference to neighbors, summing them up. Jesus takes it and makes it the summing up of all duties to men. This law is not original with Jesus, but he gives it greater comprehension.

The scribe recognizes the truth of Jesus' words. He also draws a legitimate consequence that: "of a

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[1] It is not to be supposed that Jesus miscited to the lawyer in any way, on this occasion, this fundamental law of Israel, used in daily worship. Mark follows the original, but inserts *διάνοια*. This use of *διάνοια* is probably due to the Greek Version, which uses it for לבב. It is not likely that Jesus used this doublet of *καρδία*. Matthew singularly omits *ἰσχύς* and gives *καρδία*, *ψυχή* and *διάνοια*. It is probable that *διάνοια*, was added as an explanation of *καρδία* in Mark or as a doublet as in the previous passage, and so was copied into the other Gospels.

[2] Dt. vi. 5. The ו is the ו of consequence in Deuteronomy. "Therefore thou shalt love, etc." The *καί* of the Gospel is Hebraistic.

[3] Mk. xii. 31. [4] Lv. xix. 18.

truth, Master, thou hast well said that He is one; and there is none other but He: and to love Him with all the heart and with all the understanding and with all the strength and to love his neighbor as himself, is much more than all whole burnt-offerings and peace-offerings."

According to Matthew Jesus said: "On these two commandments hangeth the whole Law and the prophets."[1] According to Mark[2] "when Jesus saw that he answered discreetly he said unto him: Thou art not far from the kingdom of God." This scribe understood that the Law is summed up in love; and so he had all that the Law could give him; and was prepared for the kingdom of God, and was not far from it. He had not yet learned the principle of love that Jesus taught, as over and above all Law, in its voluntariness, and therefore he had not entered the kingdom.

It is just this distinction between the law of love and the Godlike liberty of love which distinguishes the dispensation of the Law from the dispensation of the Gospel.

[1] Mt. xxii. 40. This is a variation of Mt. vii. 12: "For this is the Law and the Prophets," and is not original.

[2] Mk. xii. 34.

XII.

Righteousness.

Righteousness was a term of frequent use among the Pharisees to indicate entire conformity to the Law of God. So it was much used by the Pharisee Paul, after he became a Christian, in order to show the antithesis between legal righteousness, and the righteousness of faith. Jesus used the term little, if at all. It is not used by Jesus according to any of the Gospels but Matthew; and the uses in Matthew are chiefly, if not altogether, of the nature of explanations. The reason why Jesus avoided the term, was probably partly from the Pharisaic misuse of it, to avoid misunderstanding and controversy; and partly because his teaching had other ends in view than the exposition of righteousness and Law. At the same time, even if Jesus never used the term, he did discuss ethical questions, which are rightly brought under the category of righteousness; and the author of the Gospel of Matthew does not misrepresent Jesus when he puts the term righteousness in his mouth.

The first use of righteousness in the Gospel, in the order of time, was at the Baptism of Jesus.[1] On this occasion Matthew reports that John the Baptist was reluctant to baptize Jesus, because he recognized his own inferiority to the one whom he had heralded.

[1] Mt. iii. 15.

Jesus replies: "Thus it becometh us to fulfil all righteousness."

This is not mentioned in the other Gospels. It may be an interpretation of the situation by the evangelist, or it may be that the evangelist had heard from tradition that Jesus made this reply. If so, it is more likely that Jesus used the term: "the will of the Father." The theophanic voice approving Jesus as the beloved son, in whom the Father was well pleased, would suit that phrase better; and it would suit better Jesus' terminology.[1]

It is important to notice however what righteousness means here. It is not conformity to Law or the Prophets, or even to the Rabbinical traditional Law. It is the submission to the ceremony of Baptism, which John the Baptist had introduced, as a sign of preparation for the kingdom of God. It is true that righteousness among the Pharisees covered ceremonial acts as well as ethical acts. But the significant thing is that Jesus regarded submission to this ceremony of baptism, as righteousness; doubtless because he knew that it was the will of his Father that he should do so.

We next meet with the term righteousness in the beatitude of the hungry in the Sermon on the Mount. Matthew gives it thus: "Blessed are they that hunger and thirst after righteousness."[2] But the beatitude in Luke has not the word righteousness; and we may be sure that righteousness here is an explana-

[1] See p. 35.

[2] Mt. v. 6. See p. 83.

tory addition by Matthew's Gospel, to indicate that the hunger is not simply the animal appetite; not merely the appetite of the soul to do the will of God; but it is the voluntary hunger which is endured for righteousness' sake, that which the disciple is compelled to suffer in doing the will of God; because of righteousness.[1] For the same reason it is added by Matthew to the beatitude of the Persecuted,[2] where Luke gives—"for the Son of Man's sake"; both of which are without doubt explanatory additions of the evangelists.

The Sermon on the Mount gives several other uses of righteousness, but these are in passages which probably belong to the Perean ministry. The exhortation: "But seek ye first his kingdom and his righteousness"[3] is given in Luke[4] without the term "righteousness," so that righteousness is here again an explanatory addition. Luke very properly gives kingdom alone.

These uses of righteousness by Matthew in the Sermon on the Mount are ethical rather than ceremonial. Righteousness stands for the kingdom of God, and a life of voluntary hunger, and of suffering persecution for Christ's sake. It has no relation to righteousness in the Pharisaic use of the term.

There are two other uses of righteousness in the Sermon on the Mount, which are more important for

[1] It is altogether probable that the accusative *δικαοσύνην* is the accusative with respect to, as to, because of, and not the accusative giving the object of the verb. See p. 87.

[2] Mt. v. 10. [3] Mt. vi. 33. [4] Lk. xii. 31.

our purpose, because they set the righteousness of the disciples of Jesus in antithesis to the righteousness of the Pharisees. This antithesis could hardly have been earlier than the Perean ministry, and it doubtless goes with the discussion with the Pharisees during that period. It is furthermore probable that these two passages belong to the same time and the same discourse. In a logion attached to Jesus' discussion as to the Law,[1] he said: "Except your righteousness shall exceed that of the scribes (and Pharisees) ye shall in no wise enter into the kingdom of heaven." Here the righteousness of the scribes is said to be not sufficient to enter into the kingdom. The disciples of Jesus must have a higher righteousness. The righteousness of the Pharisees is a legal righteousness—often it is mere profession without practice; but even when conduct and doctrine correspond, it is still insufficient, for it remains in the legal stage at the very best.

So Jesus said to the Pharisee, who recognized that love in obedience to the Law was more than sacrifice, that while he was not far from the kingdom, he was not yet in it. So he said to the Pharisee chief, Nicodemus, that a birth from heaven and of the Spirit was necessary in order to see and enter the kingdom. So St. Paul, the Pharisee, who had lived a blameless legal life, had to be transformed into a Christian by going higher than the legal righteousness into the righteousness of faith.

[1] Mt. v. 20.

The superior righteousness that Jesus had in mind, was not therefore greater conformity to Law, in conduct, speech and mind,—although that was required; —but more than that, the righteousness of the kingdom, a righteousness inspired by a personal relationship to the Father and the Son, and animated by the principle of Christlike love.

The saying as to righteousness probably introduced a beautiful and touching logion.[1] Here again we do not know whether Jesus used the term righteousness or not; but in any case he used some term, which meant the same thing, so far as the usage of St. Paul and apostolic Christianity are concerned.

Jesus takes three illustrations, almsgiving, prayer and fasting. These are all comprehended under the term righteousness, in the usage of the time, and so we must consider them. Jesus tells how the scribes do these things, in order to set forth how his disciples are to do them. The scribes do their righteousness to be seen of men, to meet public approval. Their norm is the opinion of men, and accordingly they receive their reward in the approval of men. The disciple is to do his righteous acts after the norm of God's love, and so gets his reward from the approval of God, whose all-seeing eye rests upon him. Thus again all acts of righteousness are to be done before the eyes of God, after Him, as the supreme ethical norm.

It is not difficult to restore the three strophes of eight lines each, with the introductory sentence; al-

[1] Mt. vi. 1–6, 16–18.

though Matthew, in accordance with its custom, enlarges and explains, or else abbreviates, here and there.

"Take heed that ye do not your righteousness before men,
Else ye have no reward with your Father.

I.

When ye do alms, ye shall not be as the hypocrites;
For they sound a trumpet before them in the synagogues,[1]
In order that they may have glory of men.
Verily they have received their reward.
But thou, when thou doest alms,
Let not thy left hand know what thy right hand doeth,
In order that thine alms may be in secret,
And thy Father, which seeth in secret, will recompense thee.

II.

And when ye pray, ye shall not be as the hypocrites;
For they love to stand in the synagogues and[1] the streets,
In order that they may be seen of men to pray.
Verily they have received their reward.
But thou, when thou prayest,
Enter into thine inner chamber, and close the door,
And pray to thy Father, which is in secret,
And thy Father, which seeth in secret will recompense thee.[2]

III.

And when ye fast, ye shall not be as the hypocrites.
They are of sad countenance; because they disfigure their faces,
In order that they may be seen of men to fast.
Verily they have received their reward.

[1] "And on the streets" is an addition to the logion, so also "corners of."

[2] Mt. vi. 7–15, was taken from another context in order to bring together other material relating to prayer. Lk. xi. 1–3 gives us the time and occasion (see p. 117).

But thou when thou fastest,
Anoint thy head and wash thy face,
In order that thou mayest be seen of thy Father, which is in secret,
And thy Father, which seeth in secret, will recompense thee."

Almsgiving, prayer and fasting, are religious acts; they are in the sphere of religion rather than morals. We have only to consider the ethical principles which underlie them. The hypocrites do these acts of righteousness, not because of any internal, ethical impulse; or from compliance with any proper ethical norm; but simply and alone for such rewards as they may derive from the approval of public opinion. They have observed custom and kept the Law, and are therefore righteous in their own opinion and that of their fellow men. Almsgiving, prayer, fasting, are indeed acts of righteousness for the Christian; but their internal motive should be love, and their ethical norm God's secret approval.[1]

It is evident from these passages that Jesus had an entirely different conception of righteousness from that of the Pharisees. Righteousness in the kingdom of God, indeed, embraced the keeping of the divine Law, and the observance of the ceremonies of the Law, prayer, fasting and almsgiving; but in addition the Teaching of John the Baptist and the Teach-

[1] The passage Mt. vi. 19–34 has been inserted from other connections, Mt. vi. 19–21 = Lk. xii. 33–34; Mt. vi. 22–23 = Lk. xi. 34–36; Mt. vi. 24 = Lk. xvi. 13; Mt. vi. 25–34 = Lk. xii. 22–32. Luke gives the right place in all these cases. See pp. 209 *sq.*, 212 *sq.*, 245. That which originally followed the passage just considered was Mt. vii. 1–5 = Lk. vi. 37–42.

ing of Jesus, and all that these implied. The kingdom of God had its righteousness, which was so much higher than that of the Law, that the legal righteousness of the Pharisees, at the best, could not gain an entrance into the kingdom.

Luke gives the parable of the Pharisee and the Publican, which properly may be considered here. The Pharisee, in his self-righteousness, stands praying in the temple, at the hour of sacrifice. He prays thus: "God, I thank thee that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I get."[1] In prayer to God, he asserts that he has not violated the Law of God. He has moreover kept the traditional customs for fencing in the Law. He is a true Pharisee, after the Law and traditions perfectly righteous. He relies upon his righteousness for justification before God. He does not give himself the entire credit for his righteousness. He thanks God for it; the hour of sacrifice is to him a time of thank-offering, and not of sin-offering.

Over against him Jesus sets the despised publican, who also stands praying in the temple at the same hour of sacrifice. He says: "God cover over me a sinner."[2] He recognizes that he is a sinner, and prays God to cover over his sins and obliterate them. Jesus said: "This man went down to his house justified, rather than the other." The publican was justified, because his sins were covered over

[1] Lk. xviii. 11–12. See p. 173 *sq.* [2] See p. 78.

and obliterated by God's love. He had repented, and by repentance had entered the kingdom of God; and so shared in the righteousness of the kingdom. It is doubtful whether Jesus used this word justification, which may have come from the interpretation of St. Luke the pupil of St. Paul; but Jesus used some word that was its real equivalent. Suppose we should say: this man went down to his house well pleasing, or acceptable to God, rather than the other? Either of these words would be words common in connection with sacrifices, and would be in accord with the terminology of Jesus. This would be in accordance with the teaching of Jesus elsewhere; that the Pharisee at the best, could not enter the kingdom of God and be accepted of God in the kingdom of His love. He must first repent and accept the teachings of the King, and his principles of love. The publican here, as the publicans elsewhere, repented when Jesus came to them, and in their repentance became his disciples and entered the kingdom; and so began to live in the higher righteousness of Love.

XIII.

Pharisaism.

The Pharisees were a religious party among the Jews, whose chief characteristic was zeal for the Law. This zeal manifested itself in the utmost scrupulosity as to details. The letter of the Law was unfolded to the utmost logical consequences, and the inevitable result was innumerable questions of casuistry, with hair-splitting distinctions. The motive was undoubtedly to make a fence about the Law; remove every possibility of its infraction, and secure its observance with the utmost strictness and comprehension. Thus the religion, doctrine, and ethics of the Pharisees became legalized, and everything was measured by the letter of the Law. Men who had this zeal for the Law in their hearts, as St. Paul, Gamaliel and Nicodemus, agonized in their effort to attain justification by it. Such men, as Jesus said, were not far from the kingdom of God.[1] Such Pharisees easily became Christians. But there were many others to whom the letter of the Law became sufficient, and by whom its true spirit was disregarded. They felt justified by its external observance, and gave themselves free range in other respects. They were content if they kept safely within the bounds of external obedience, and felt free to do any amount

[1] See p. 157.

of wickedness in secret, and even in public, beyond the range of its prohibitions. They became, by an inevitable process of moral decay, hypocrites.

The Pharisees were the chief religious party among the Jews at the time of Jesus. There were in Palestine besides, the mystic sect of Essenes. So far as it appears in the narratives of the Gospels Jesus came into no relation with them. Jesus had no ascetic tendencies. The Sadducees were the sacerdotal party, with little influence among the people. Jesus came into conflict with them only in his maintenance of the doctrine of the Resurrection. The Herodians were a political, rather than a religious party. Jesus came into conflict with them only so far as they were disposed to resist his Messianic claims. But the Pharisees, as the deeply religious and legal party, were his real opponents; and it was this party that entered into conflict with him early in his ministry, and finally forced the issue that led to his crucifixion. In the Gospel of John the term *Jews*[1] takes the place of *Pharisees* by the second hand; because at that time the Jews, who did not embrace Christianity after the destruction of Jerusalem, especially in Asia, were really all Pharisees, and the two terms were practically identical.

The Pharisees were of all classes of the people, who embraced Pharisaic principles. But the chief Pharisees were either rulers of synagogues, or else rabbis and teachers, or scribes, or lawyers, who devoted

[1] See *New Light on the Life of Jesus*, pp. 144, 145.

themselves especially to the study of the Law and its explanation.

Jesus in his earliest ministry excites the hostility of the Pharisees by his asserting his authority as the Son of man to forgive sin, by associating with publicans and sinners, and by differences in teaching as to Fasting and Purifications.

The jealousy of the Pharisees was excited by the success of Jesus in the Jordan valley in winning disciples.[1] Their interests were opposed to the growth of a new religious party. Their enmity increased still more owing to the violation of their Sabbath customs by Jesus and his disciples. Jesus rebukes the Pharisees at the Feast of Pentecost and exposes their inconsistency. "I know you, that ye have not the love of God in yourselves."[2]

This was their radical defect. They observed the letter of the Law. But love, the true spirit and sum of the Law, they had not. "How can ye believe, which receive glory one of another, and the glory that cometh from the only God ye seek not?"[3] They sought and found the glory of men. They did not seek and did not find the glory of God; that is, they were satisfied with the approval of men, and cared not for the approval of God. "Think not that I will accuse you to the Father: there is one that accuseth you, even Moses, on whom ye have set your hope."[4] They did indeed make Moses their master; but they did not have the spirit of Moses, and they did not

[1] *New Light on the Life of Jesus*, pp. 80 *sq.* [2] Jn. v. 42.
[3] Jn. v. 44. [4] Jn. v. 45.

follow the intrinsic teaching of Moses. "For if ye believed Moses, ye would believe me: for he wrote of me. But if ye believe not his writings, how shall ye believe my work?"[1] The prophetic element in the Law was as important as the legal element. This they neglected; and while they did not deny it, they did not really believe it; and therefore they could not see its fulfilment in Jesus.

At the feast of Tabernacles Jesus said: "Did not Moses give you the Law, and yet none of you doeth the Law?"[2] They did not do the Law because they violated its most essential principle, the law of love, in objecting to the healing of men on the Sabbath.

At the feast of Dedication he said to the Pharisees: "Ye know neither me, nor my Father: if ye knew me, ye would know my Father also."[3] The reverse is suggested, that if they knew the Father they would know him. "If God were your Father, ye would love me: for I came forth and am come from God; . . . ye are of your father the devil."[4] "He that is of God heareth the words of God. For this cause ye hear them not, because ye are not of God."[5]

The Pharisees asked him: "Are we blind also?" Jesus said: "If ye were blind, ye would have no sin. But now ye say, We see: your sin remaineth."[6]

The Pharisees were not really sons of God, and therefore they could not recognize Jesus as the Son of God. They were evil-minded and were under the influence of the devil rather than God.

[1] Jn. v. 46–47. [2] Jn. vii. 19. [3] Jn. viii. 19.
[4] Jn. viii. 42–44. [5] Jn. viii. 47. [6] Jn. ix. 41.

Several conflicts with the Pharisees involving Jesus' estimation of Pharisaism are given by Luke.[1] They are in logia attached to incidents, derived from the Logia of Matthew. They really belong to the late Galilean ministry, subsequent to the Feeding of the Multitudes. The most important of these is the series of Woes pronounced by Jesus upon the Pharisee scribes and lawyers. Matthew's Gospel gives them with the other Woes of Passion-week in Jerusalem[2] for topical reasons. Luke gives a considerable number of them. The group of Woes in Luke is attached to a meal at a Pharisee's table, mentioned by Luke alone.[3] In connection with this meal, a discussion arose as to ceremonial purification before eating.[4] The story in Mark and Matthew is inserted without any apparent connection with the previous or subsequent context. Evidently Luke derives his material from an independent source and that was probably the Logia of Matthew. The difficulty is that Mark and Matthew place the story with the material of the late Galilean ministry; Luke, with the material of the Perean ministry. The former omit the Woes; the latter omits the charge against

[1] Lk. xi. 29–32, 37–52, 53–xii. 1. [2] Mt. xxiii. [3] Lk. xi. 37–52.

[4] According to Luke it appears that it was Jesus himself who neglected the ceremonial purification. But this is not altogether certain, for the verb is passive and without subject, and it may be interpreted as having an indefinite subject rather than the subject of the previous clause. If this be so, it may have referred originally to the disciples, and thus be another version of the same discussion given in Mk. vii. 1–23, Mt. xv. 1–20, omitted by Luke in that connection.

the Pharisees of making void the Law by their traditions, with the specimen of the parental law; and also the discussion as to the inner and the outer, although it grew out of the Woes upon the Pharisees. On the whole it is probable that we have different versions of the same story. Jesus said to the Pharisees: "Why do ye also transgress the commandment of God because of your tradition. . . . Ye have made void the word of God because of your tradition."[1]

This is more original than Mark: "Ye leave the commandment of God, and hold fast the tradition of men. And he said unto them: Full well do ye reject the commandments of God that ye may keep your tradition."[2] The latter verse seems to be only a variant of the former. The example which Jesus gives is the violation of the parental law in the interest of the *korban,* a gift to the altar of God.[3] This is in entire accordance with his charge against them in the Gospel of John, that they really violated the Law of Moses in their teaching and practice. This leads to the rebuke: "Now do ye Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of extortion and wickedness. Ye foolish ones, did not He that made the outside make the inside also? Howbeit give for alms those things which are within; and behold, all things are clean unto you."[4]

This is given in Matthew in the form of a Woe: "Woe unto you, scribes and Pharisees, hypocrites!

[1] Mt. xv. 3–6. [2] Mk. vii. 8–9. [3] See p. 136. [4] Lk. xi. 39–41.

for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.'"[1] Inasmuch as this begins a series of Woes in Luke, it is probable that Matthew's version is correct in introducing it also by a Woe. The original in the Logia was probably this:

"Woe unto you scribes, Pharisees,
Who cleanse the outside of the cup and platter,
But within are full of extortion and wickedness!
Fools, did He not make the outside and the inside?
Cleanse the inside of the cup and platter.
And the outside will be clean to you also."[2]

According to this the Pharisees were concerned for external purity and not for internal purity.

Four other Woes are added which probably belong here. The original of the first was probably:

"Woe unto you scribes, Pharisees,
Who tithe mint, anise and cummin,
And pass over justice and love and fidelity!
Ye blind, these ye ought to have done,
And those ye ought not to have left undone.
Ye strain at the gnat and swallow the camel."[3]

The Pharisees passed over the most important parts

[1] Mt. xxiii. 25–26.

[2] The phrase of Lk. *δότε ἐλεημοσύνην* is rendered by Delitzsch תנו לצדקה. If we could find in Matthew an original זבו and in Luke an original צדקו, the differences might have originated from confusion.

[3] The variations in both Mt. xxiii. 23–24, Lk. xi. 42 are partly condensations, partly explanations of this common original. Matthew inserts "weightier matters of the law." Luke omits *πίστις* and translates חסד very properly by *ἀγάπη τοῦ Θεοῦ*.

of the Law, and insisted upon minor things beyond the Law. They ought to have done the former even if they neglected the latter. They did not neglect the minor things, but they neglected the major.

The law of tithes is given in several passages of the Pentateuch.[1] The tithe was of cattle and grain, oil and wine, things suitable for offerings. "The tithe of thy grain, or of thy wine, or of thine oil."[2] "The tithe of thy grain, of thy wine, and of thine oil."[3] The fullest law is: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is Yahweh's; it is holy unto Yahweh." . . . "And all the tithe of the herd or the flock, whatsoever passeth under the rod, the tenth shall be holy unto Yahweh."[4]

There is no evidence that the law of tithing was meant to include the small seeds, anise and cummin, etc. Yet zeal to tithe these might be commended, provided it was accompanied with zeal for the more important things. These are in the estimation of Jesus, as of the Old Testament, justice and kindness.[5]

"He hath shewed thee, O man, what is good;
And what doth Yahweh require of thee,
But to do justice and love kindness
And walk humbly with thy God?"[6]

[1] Nu. xviii. 21–32; Lv. xxvii. 30–33; Dt. xii. 17–18; xiv. 22–29.
[2] Dt. xii. 17. [3] Dt. xiv. 23. [4] Lv. xxvii. 30–32. [5] Mic. vi. 8.
[6] Luke has been doubtless influenced by this passage to interpret חסד on its divine side as piety, love to God; whereas Matthew couples חסד ואמת which in usage must be interpreted on the human side as kindness and fidelity to men.

"Let not kindness and fidelity forsake thee:
Bind them about thy neck;
Write them upon the table of thine heart:
So shalt thou find favour and good repute,
In the sight of God and man."[1]

"For kindness I delight in, and not peace offering;
And the knowledge of God, rather than whole burnt offerings."[2]

Thus Jesus makes duty to man, the duty of justice, kindness and fidelity, vastly more important than paying tithes to God.[3]

The third Woe is condensed in Luke.[4] But Matthew[5] gives it more fully. The original had probably six lines as the others.

"Woe unto you scribes, Pharisees,
Who are like whited sepulchres outwardly,
But inwardly are full of bones and all uncleanness;
And men walk over them and know it not.
Ye appear outwardly righteous unto men,
But inwardly ye are full of hypocrisy and iniquity."

This doubtless belongs here, because it returns to the antithesis between the inner and the outer, which was the occasion of the Woes. The Pharisees having only an outward righteousness, were inwardly hypocrites.

Two Woes are now added to the lawyers, who like the scribes are Pharisaic teachers. These are introduced by the remonstrance of a lawyer. "And one

[1] Pr. iii. 3–4. [2] Ho. vi. 6.

[3] Lk. xi. 43 does not belong here. It has been brought in here for topical reasons. It doubtless belongs in Passion-week where it is given by Lk. xx. 46; Mk. xii. 38–39; Mt. xxiii. 6–7.

[4] Lk. xi. 44. [5] Mt. xxiii. 27–28.

of the lawyers answering saith unto him: 'Master, in saying this thou reproachest us also.'" Jesus accepts this statement and gives two Woes to the lawyer,[1] which are interrupted by a Woe which is inappropriate here, but belongs to the Woes of Passion-week. These are also brief. The original was probably:

"Woe unto you lawyers, Pharisees,
Who bind heavy burdens and grievous to be borne,
But will not touch the burdens with one of your fingers."

These are the exactions of the Law, as interpreted by the lawyers. They become a yoke, which, as St. Peter told the Council of Jerusalem, was intolerable.[2] The lawyers made the yoke heavy for others. They gave no help to bear it; they had no kindness or mercy. The three lines are probably only a part of the logion.

The original of the two versions of the next Woe was probably:

"Woe unto you lawyers, Pharisees,
Who shut the kingdom of God against men,
And take away from them the key of knowledge!
Ye will not enter the kingdom of God yourselves,
And ye will not suffer those that would enter, to enter."[3]

The scribes would not enter the kingdom themselves; they could not, because they would not do the commands they themselves taught the people to do. But not only this, they prevented the people from going into the kingdom by shutting the gates against them. They took away the key of knowledge; they taught

[1] Lk. xi. 45–52; Mt. xxiii. 4. [2] Acts xv. 10.
[3] Mt. xxiii. 13; Lk. xi. 52.

them falsely, namely, to do things which would prevent their entrance into the kingdom.

This discourse concludes with a prophecy which Jesus puts in the form of a citation from divine Wisdom.[1] The original was probably:

"Behold I send unto you prophets, and wise men, and scribes:
Some of them shall ye kill and crucify;
And some of them shall ye scourge and persecute:
That upon you may come all the righteous blood,
From the blood of Abel unto the blood of Zachariah.
All these things shall come upon this generation."

This is followed by a lament over Jerusalem:[2]

"O Jerusalem, Jerusalem, which killest the prophets,
And stonest them that are sent unto thee!
How often would I have gathered thy children,
As a hen gathereth her chickens under her wings,
And ye would not!
Behold your house is left unto you desolate!"

And a final couplet:

"Ye shall not see me henceforth, till ye shall say,
Blessed is he that cometh in the name of the Lord."

Luke gives in this connection Jesus' warning to the disciples against the Pharisees: "Beware ye of the leaven of the Pharisees, which is hypocrisy."[3]

[1] Mt. xxiii. 34–36; Lk. xi. 49–51.

[2] Mt. xxiii. 37–39; Lk. xiii. 34–35 in different connections; but it certainly belongs here.

[3] In Lk. xii. 1. It appears in a sentence taken out of its original connection and so abridged as not to give good sense. This is given by Mt. xvi. 6 and Mk. viii. 15 in a different connection, after the feeding of the multitudes, when the disciples had taken the boat across the sea. There can be little doubt that this is the proper place. Mark gives it in the form "Take heed, beware of the leaven of the Pharisees and the leaven of Herod." Matthew gives it in the form:

Neither Mark nor Luke gives any explanation of it, but Matthew gives an explanation. "Then understood they how that he bade them not beware of the leaven of bread, but of the teachings of the Pharisees." But this is probably explanatory on the part of the Gospel.

A logion is given by Luke which appears more fully in Mark and Matthew.[1] This is attached by Mark and Matthew to another with reference to the charge that Jesus cast out devils through the power of the devil. Luke attaches it to another with reference to speaking under the guidance of the Spirit. Both of these are topical connections. In the one case it is a warning to the Pharisees against blasphemy: in the other case it is a general warning.[2]

Luke gives the demand for a sign with a logion just before the discussion as to purification already considered;[3] and in connection with the discussion as to Beelzebub. Matthew gives it in the same connection.[4] But it is omitted in the parallel of Mark and has only topical justification here.[5]

The Pharisees indeed tempt him to give a sign, meaning by that, not a miracle, but some theophanic

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"Take heed and beware of the leaven of the Pharisees and Sadducees. It is altogether probable that only "Pharisees" was in the original. The other parties were added by the evangelists from a later point of view.

[1] Lk. xii. 10; Mk. iii. 28–29; Mt. xii. 31–32; see p. 193.

[2] See *New Light on the Life of Jesus*, p. 68.

[3] Lk. xi. 29–32; see p. 179. [4] Mt. xii. 38–42.

This is really the same incident reported in Mt. xvi. 1–4; Mk. viii. 11–12.

sign. Mark[1] has: "There shall no sign be given unto this generation." This is however incorrect, for the three other versions have: "but the sign of Jonah." To this Matthew and Luke add a logion.[2] It is evident therefore that the place in Matthew and Luke is due to the logion of the *Logia* of Matthew upon which they built. The order of Matthew is preferable.

The original was probably:

"The men of Nineveh shall stand up in the judgment,
And shall condemn the men of this generation:
For they repented at the preaching of Jonah;
But behold a greater than Jonah is here.

The Queen of the South shall rise up in the judgment,
And shall condemn the men of this generation:
For she came from the ends of the earth for the wisdom of Solomon;
But behold a greater than Solomon is here."

This sign seeking seems to be the same as that reported in John.[3] Matthew[4] gives a logion which appears in another form and connection in Luke.[4]

"(Ye say) in the evening, '(it will be) fine weather, for the heaven is red:'
In the morning, '(it will be) foul weather, for the heaven is red.'
When ye see a cloud rising in the West, 'there cometh a shower;'
When ye see a South wind blowing, 'there will be a scorching heat.'
Ye know how to discern the face of the heavens;
But ye cannot discern the signs of the times."

[1] Mk. viii. 12.
[2] Mt. xii. 40–42; Lk. xi. 30–32.
[3] Jn. vi.
[4] Mt. xvi. 2–3; Lk. xii. 54–56.

A logion is given in Matthew[1] which is peculiar to that Gospel, and which it is difficult to place. The context condemns a hypocritical judgment of others, and therefore suggests that hypocrites are in the mind of the evangelist in his interpretation of this enigmatical gnome of Jesus. It probably belongs to the time of the final struggle with the Pharisees in Galilee.

> "Give not that which is holy unto the dogs,
> Neither cast your pearls before the swine;
> Lest haply they trample them under their feet,
> And turn and rend you."

Dogs and swine stand for the violent and unclean. The Jews used these terms for the Gentiles. Jesus is not thinking of them. He is rather thinking of the Pharisees and their disciples, whom he represents as unclean within, and elsewhere calls serpents. The holy things of the disciple are the holy teachings of Jesus, the pearls of heavenly wisdom. Such teachings as Jesus has been giving to his disciples, are for those who can appreciate them, not for those who in impurity and cruelty would take advantage of them. Think of talking to dogs and swine about Christian love, or counsels of perfection! Teach them that it is Christian not to resist evil, and they will take advantage of it and do Christians all the evil they can. Teach them that a Christian should not refuse to give to those who ask of him, and they will strip him of all that he has. Teach them that

[1] Mt. vii. 6.

the Christian should not resist evil, or forced service, and they will make Christians their slaves. Teach them that the Christian should seek the kingdom and not be anxious for other things; they will rejoice and take possession of these other things. Teach them that the Christian should not judge, and they will take all the judgment into their own hands; and a fine judgment of iniquity it will be.

In other words the holy teachings of Jesus, his pearls of heavenly wisdom, are for the initiated; those who are called to be his disciples and are invited to seek the kingdom. They are not to be thrown before the enemies of the kingdom to lay bare the hearts of Christians and expose them to the merciless. The holy things are for holy men and women. The pearls are for the true disciples, who sell all that they have to secure them.

The parable of the Pharisee and the Publican makes very evident Jesus' estimation of Pharisees. They had a complacent, self-satisfied condition of mind due to the strict observance of the moral and ceremonial Law, without thought of repentance, or any further need for acceptance with God. Jesus esteems this conformity to external Law as lower than repentance and entrance into the kingdom of love. It is evident, in the discussions of Jesus with the Pharisees in Jerusalem, that they were not really desirous of knowing the truth, or of submitting to the authority of God. They challenged Jesus' authority as they had that of John the Baptist; but

they would not honestly consider the evidences presented to them by Jesus. Jesus having exposed their insincerity, and their purpose to put him to death without cause and in violation of Law, in the interest of their party, pronounces a second series of Woes upon them. These we may arrange as follows. Jesus begins with a recognition of the position and authority of the Pharisee scribes:

> "The scribes (the Pharisees) sit on Moses' seat:
> All things therefore whatsoever they bid you,
> These do and observe;
> But do not ye after their works;
> For they say and do not."[1]

The scribes teach what should be done, but they themselves do it not. Jesus' ethics require that men should both do and teach. Doing and teaching must correspond. The scribes teach one thing and do another, so that while their teachings may be in accordance with the ethical laws of God, their doings exclude them from God's approval. Jesus represents that the scribes sit on Moses' seat; that is in the seat of authority, as lawful interpreters and executors of the Law. They have authority and the corresponding duty to teach the Law. When Jesus says that the people may do what they say, though not what they do, he seems on the surface to endorse their teachings; and yet as we have elsewhere seen, he not infrequently attacks their teachings as violations of Law, and their doctrine as corrupting leaven. The

[1] Mt. xxiii. 2–3.

imperatives are not mandatory, but permissive. In the terse, sententious teaching of Jesus we cannot reasonably anticipate that he will guard himself at all points. He has here to deal with conduct, which does not correspond with right teaching. Elsewhere he shows errors in their teaching also. Jesus insists that the ethical norm requires conduct as well as doctrine, and that doctrine without conduct is not sufficient for entrance to the kingdom of God. Jesus then unfolds the falseness of Pharisaic works.[1]

> "But all their works they do for to be seen of men:
> For they make broad their phylacteries,
> And enlarge the borders of their garments."[2]

Their deeds, their observance of legal righteousness, was not with God's will in view, as an ethical norm; but the opinion of the public as to the law was their ideal of right. Public opinion and not God's will was their ethical ideal.[3]

[1] Mt. xxiii. 4 does not belong here. It was introduced from another context given in Lk. xi. 46.

[2] The *φυλακτήρια* were the תפלין, little leather boxes which contained written on parchment the words Ex. xiii. 9; Dt. vi. 8; xi. 18. The *κράσπεδα* were the ציצית, the holy fringe, the badge of the true Israelite.

[3] The laws upon which the wearing of phylacteries was based, are: (*a*) Ex. xii. 2–10 the Law of the Passover. (*b*) Ex. xiii. 11–16 the consecration of the first-born closing with "And it shall be for a sign upon thine hand, and for frontlets between thine eyes." (*c*) Dt. vi. 4–9 the *Shemah* (see p. 155) closing with: "And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door posts of thy house, and upon they gates." (*d*) Dt. xi. 18–21, "Therefore shall ye lay up these my words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. And ye shall teach them your

There were two phylacteries, one bound with leather straps upon the forehead, the other upon the arm. These were made large, not to be signs and memorials to them of their fidelity to the Law, but to the public that they were keeping the Law. Those things which had been provided as faithful reminders of obligation to keep the Law, were thus degraded into ostentatious symbols of righteousness before the public.[1]

The original of the introductory Woe was probably:

"Woe[2] unto you scribes, Pharisees!
Who love salutations in the marketplaces,
And chief seats in the synagogues,
And chief places at feasts,
And to be called of men, Rabbi;
Who devour widows' houses,
While they make long prayers."

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children, talking of them, when thou sittest down in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates; that your days may be multiplied, and the days of your children, upon the land which Yahweh sware unto your fathers to give them, as the days of the heavens above the earth." (*e*) Nu. xv. 38–39, "Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of each border a cord of blue; and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of Yahweh, and do them, etc."

[1] Mt. xxiii. 8–12 is an insertion from another place which disturbs the order of the thought. See p. 264 *sq.*, where it is considered.

[2] The first Woe is without the word "Woe" in Matthew, Mark and Luke in this connection, but it is given in Lk. xi. 43. It was omitted in the condensation of Mk. xii. 38–40, Lk. xx. 45–47, and Mt. xxiii. 6 was assimilated. The Woe is implied in the phrase of Mark, Luke: "These shall receive greater condemnation."

This is an exhibition of their conduct in public; the love of public approval, and greed for honours, connected with injustice and cruelty to widows, who were in the ancient Law conceived as especially under the protection of God.

The second Woe is only a tetrastich:

"Woe unto you, scribes, Pharisees!
For you compass sea and land
To make one proselyte, and when he is become so,
Ye make him twofold more a son of Gehenna than yourselves."[1]

Their zeal was to make proselytes to themselves, not to the kingdom of God; and so these proselytes became like their teachers and, not subject to the same traditional and inherited restraint, they inevitably became worse than their masters. These masters are doomed to Gehenna as their ultimate place; much more their depraved disciples.

The third Woe was with reference to their making void the law of vows. The original was probably:[2]

"Woe unto you, ye blind guides! who say,
Whosoever shall swear by the temple, it is nothing;
But whosoever shall swear by the gold of the temple, he is a debtor.
Ye fools and blind (Pharisees):
For whether is greater, the gold, or the temple that hath sanctified the gold?
He therefore that sweareth by the temple,
Sweareth by it, and by Him that dwelleth therein.

[1] Mt. xxiii. 15. [2] Mt. xxiii. 16–22.

(Woe unto you, ye blind guides! who say,)
Whosoever shall swear by the altar, it is nothing;
But whosoever shall swear by the gift that is upon it, he is a debtor.
Ye (fools) and blind (Pharisees):
For whether is greater, the gift, or the altar that sanctifieth the gift?
He therefore that sweareth by the altar,
Sweareth by it, and by all things thereon.
Woe unto you, ye blind guides! who say,
Whosoever shall swear by (the throne of God, it is nothing;)
But whosoever shall swear by the heaven, he is a debtor.
Ye fools and blind Pharisees:
For whether is greater, the heaven, or the throne that sactifieth the heaven?
He therefore that sweareth by the heaven,
Sweareth by the throne of God, and Him that sitteth thereon."[1]

The law of vows is this:[2] "If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond, he shall not break his word; he shall do according to all that proceedeth out of his mouth." There were releases for those under authority, as wife and children, but not for a man. He had however right of redemption.[3] The Pharisees seem to have introduced a very remarkable casuistry into the matter of vows, which Jesus ridicules in a most thoroughgoing manner. The Pharisees seemed to think that an oath of devotion of sacred things was binding

[1] The last strophe of this logion has been greatly condensed in the Gospel and it is necessary to restore it by conjecture in accordance with the two synonymous strophes; cf. the similar restoration, pp. 201, 202.

[2] Nu. xxx. 2. [3] Lv. xxvii.

in some circumstances and not in others, and the differences in these circumstances were simply the degrees of sacredness attached to the thing by which they swore. They recognized the oath by the gold of the temple and the korban of the altar as binding, but not that by the temple, or the altar itself. Of course the golden plated interior of the temple and the korban on the altar were more sacred than the exterior temple and the altar; and it might be supposed that the difference in sanctity of objects increased the sanctity of the oath; but they failed to see what Jesus brings out, that the altar carries with it the offering on it; and the temple its gold; and the throne of God heaven. The gold is hallowed by the temple, and the korban by the altar, and heaven by the throne of God in it. The sanctity of the place consecrates all objects in the place; so he that sweareth by the temple and the altar and the throne of God, sweareth by God, who Himself inhabits them all. The last strophe has been abridged by Matthew, who uses part of its material however elsewhere,[1] where he also gives other instances, namely Jerusalem, the royal city, and the head of man. All this casuistry on the part of the Pharisees really destroyed the sanctity of the vow, and violated the Law of God which they professed to honour and obey.

The final Woe of this group[2] was originally probably thus:

[1] Mt. v. 34.

[2] Mt. xxiii. 29–32; Lk. xi. 47–48.

"Woe unto you, scribes, Pharisees!
Who build the sepulchres of the prophets,
And garnish the tombs of the righteous,
And say: If we had been in the days of our fathers,
We should not have been partakers in their blood.
Ye are witnesses that ye are the sons of those that slew them;
Ye fill up the measure of your fathers' guilt."

The Pharisees pretended to honour the prophets by building their tombs. But they had the same spirit of persecution that their fathers had. They are filling up the measure of their fathers' guilt by doing precisely what the fathers had done.

There is a great difference in these Woes in the epithets ascribed to the Pharisees. "Hypocrites" is the most common term, then "blind guides," and "fools[1] and blind," or simply "blind." What is the ethical significance of these terms applied by Jesus to the Pharisees? It is probable that "hypocrites" is not original. It was probably an interpretation of Matthew. But the other terms seem to be original. The Pharisees were not safe guides to the people; they were blind and would lead their disciples into the ditch. They were not wise, but unwise, and real fools in their teaching and conduct. Matthew gives a final warning:

"Ye serpents, ye offspring of vipers,
How shall ye escape the judgment of Gehenna?"[2]

[1] *μωροί* of Matthew is weakened into *ἄφρονες* of Luke.
[2] Mt. xxiii. 33.

XIV.

Sin and Judgment.

Jesus at first in his teaching touches Sin only indirectly and by antithesis with his norm of conduct. He preaches at the beginning repentance, as did John the Baptist. This is essential to the forgiveness of sins and entrance into the kingdom of God. Repentance implies on the negative side, turning away from sin; a change of mind as to sin. Sinners are summoned to repentance. Jesus justifies himself for keeping company with publicans and sinners, by the assertion that he came, not to call the righteous, but sinners.[1] He devoted his attention to sinners, that is as the context shows, those who recognized themselves to be sinners, and were such in the public estimation. He did not, at this time, consider the righteous, that is those who were righteous in their own estimation and in the estimation of others.

So later on, in the Perean ministry, he states that he came to seek the lost and to save them. He considers sinners as those who have wandered from the way like lost sheep, and so are in great peril. His mission was to bring them back to the right way, and the right place. This he illustrated by the three parables: the Shepherd seeking the lost Sheep; the Woman searching for the lost Coin; and the Father wel-

[1] See p. 114.

coming back the prodigal Son. In all such cases Jesus is tender and loving and exceedingly mild to sinners. So especially in the case of the sinful woman, whom he forgives much in response to a great love.[1] In the Sermon on the Mount, in antithesis with his blessings, he pronounces woes upon the rich, the full, the joyous and the popular. These are in antithesis with those who are poor and hungry, who weep for the sake of the kingdom of God, and who are persecuted by those who in their prosperity disregard the kingdom. They are more fully described in the parables of the Perean ministry, where Jesus vividly pictures the greedy, grasping rich, and prosperous. The occasion of this was the desire of a brother to share in the paternal inheritance.[2] In this passage Jesus comes in contact with a right of property, and in some respects the most sacred of these, a brother's right to share in the inheritance of his father. Whether this was a rightful claim or not, we do not know. At all events Jesus declines to interpose in his behalf. Instead of doing this, he dissuades him from seeking his supposed rights, and bids him beware of covetousness. "For a man's life consisteth not in the abundance of the things which he possesseth."[3]

This is illustrated by the parable of the Rich Fool, who kept enlarging his possessions and increasing his pleasures, until one night God said unto him: "Thou fool, this night is thy life required of thee;

[1] See p. 70 *sq.* [2] Lk. xii. 13–21. [3] Lk. xii. 15.

and the things which thou hast prepared, whose shall they be?"[1] This rich man dies and is stripped in an instant of all his vast possessions. Nothing is left him, but his bare self, and the account he must give of the use of his wealth. This illustrates the teaching, that life does not consist in the possessions which a man may have. On this is based the application[2] "So is he that layeth up treasure for himself, and is not rich toward God." The rich fool was laying up treasure for himself, and eventually in the course of nature is stripped bare of it. The life of a man should be spent in becoming rich toward God: that is, in laying up a store of merit toward God, by so using wealth in holy love to God and man, that recompense can be made only by God himself.

This is more fully set forth in the parable of Dives and Lazarus.[3] Dives was another such rich fool as the one described in the previous parable. He was rich, and expended his wealth upon his wardrobe and table. When he died he went to Hades, and to the place of punishment in Hades, where he was in torment in the flames. He, in his lifetime, received his good things and enjoyed them, and when removed from them, he became utterly destitute. Lazarus was a sick and sore beggar at his gate, content if he could get the crumbs from the rich man's table and share them with the dogs. He died and went to Abraham's bosom, the place of blessedness in Hades. He received in this life his evil things. We are led

[1] Lk. xii. 20. [2] Lk. xii. 21. [3] Lk. xvi. 19–31.

to infer the character of the two from their place of destination. But a further hint of the character of Dives is given in his own words, where he desires that Lazarus may be sent to warn his brethren to repent, lest they go also to the place of torment. Dives was not only a rich man, but a selfish, bad man, who indulged himself, and neglected the poor at his gates. He laid up no treasure in heaven, but rather earned penalty in Hades. Lazarus was rewarded, not because he was poor, but because he was good. The dogs were fond of him—an uncommon thing in the East. Dives had treasure on earth, but not in heaven. Lazarus had treasure in heaven, but none on earth.

Jesus in an early logion in the Galilean ministry, made the Will of the Father the ethical norm, and the not doing that Will sin.[1] So at the close of the Sermon on the Mount, it is a sin involving sure destruction not to do the words of Jesus himself.[2] In his Commission of the Twelve and of the Seventy, the disciples were to testify against the sin of those who did not receive them as messengers of God, and follow their preaching. And on their return Jesus said that it would be more tolerable in the Judgment for Tyre and Sodom, than for those cities which rejected his teaching and that of his disciples.[3]

Jesus came into conflict with the Pharisees as to questions of casuistry, when he showed that it was a sin to violate the principle of love, rather than the letter of the Sabbath Law.[4] He asserted in his dis-

[1] See p. 38. [2] See p. 51. [3] See p. 53 *sq.* [4] See p. 130 *sq.*

cussions as to the Law, that the Law was more searching in its requirements than the Pharisees recognized, as it demanded not merely external conformity in literal, logical obedience, but also the internal conformity of speech, look and mind; and that therefore merely external conformity without internal conformity was hypocrisy.[1] This is exactly what Jesus charges against the Pharisees, whom he represents as hypocrites, in their own conduct; and also as blind guides misleading others, serpents, children of the devil, because they tempted and misled others to sin, and made them children of Gehenna, doomed to final judgment in Gehenna.[2]

Jesus, in his Perean ministry, distinguishes between sins that are pardonable, and a sin that is unpardonable.[3] The original at the basis of the versions was probably this:

"All their sins shall be forgiven unto the sons of men,
And all their blasphemies wherewithsoever they blaspheme:
But whosoever shall blaspheme against the Spirit, shall not be forgiven.

Whosoever shall speak against the Son of man, it shall be forgiven (him):
But whosoever shall speak against the Spirit, it shall not be forgiven (him).
Neither in this age, nor in the age which is to come."[4]

This passage brings before us very clearly the differences in degrees of sin, when the same act of sin

[1] See p. 145. [2] See p. 185 *sq.*
[3] Mk. iii. 28–29; Mt. xii. 31–32; Lk. xii. 10.
[4] See *The Incarnation of the Lord*, p. 18.

is directed towards different objects. The blasphemy of the Son of Man, the Messiah, is a sin of serious degree; it is a sin against an ethical norm higher than the Law; and yet it is pardonable: but the sin against the divine Spirit is higher still, the supreme sin; and so blasphemy against the Spirit is unpardonable. This is variously stated; by Luke simply as unpardonable; by Mark as unpardonable in the everlasting time, because it is an everlasting sin; by Matthew as a sin which cannot be pardoned in either of the two divisions of time: namely this age of the world, or the coming age of the Messiah. This raises the question, which is not answered, whether other sins may be pardoned in the coming age, if they should not be pardoned here.[1]

At the feast of Dedication, Jesus said: "Every one that committeth sin is the bondsman of sin."[2] This is a reiteration of a conception of sin familiar to the Old Testament religion, where, as in the story of Cain and Abel,[3] sin is conceived as a wild beast, trying to enter a man and get possession of him. A similar idea is at the basis of the conception of demoniacal possession, especially in this passage:

> "The unclean spirit, when he is gone out of the man,
> Passeth through waterless places, seeking rest and finding none.
> He saith 'I will return unto my house whence I came out';
> And when he is come, he findeth it swept and garnished.

[1] See *Messiah of the Gospels*, pp. 180–181.
[2] Jn. viii. 34.
[3] Gen. iv. 7; cf. Ps. xix. 1, ix. 13.

Then goeth he, and taketh seven other spirits, more evil than himself,
And they enter in and dwell there:
And the last state of that man is worse than the first."[1]

We may now consider the consequences of sin as stated by Jesus at the feast of Dedication.[2] Looking at the man blind from birth, the disciples asked Jesus: "Who did sin, this man, or his parents, that he should be born blind?" That is, they regarded the blindness of the man as a penalty for sin: but they did not know whether it was a penalty for the sin of the man himself, or a penalty for the sins of his parents. Jesus denies both of these alternatives: "Neither did this man sin, nor his parents"; that is, in reply to the question "that he should be born blind." His blindness was not a penalty for sin. Jesus indicates that there was another purpose in the plan of God, namely, "that the works of God should be made manifest in him," that is, that Jesus might heal him of his blindness. Jesus did not say that this was the only reason of his blindness; but that the purpose he mentioned was a reason. It is of some importance that we have this word of Jesus against the current view of that time, that there is a necessary connection between sin and disease.

Disease may be the result of sin; it often is such a result, but it is not always so. Sometimes the innocent suffer more in this world than the guilty; and a cruel wrong would often be done, if we should infer sinfulness from sickness and misery. The friends

[1] Mt. xii. 43–45; Lk. xi. 24–26.
[2] Jn. ix. 2–3.

of Job tried this, and were rebuked for it. But the error persisted among the Jews, notwithstanding the story of Job. And it persists among Christians notwithstanding the teaching of Jesus.

In this connection Jesus said: "For judgment came I into this world, that they which see not may see; and that they which see may become blind. Those of the Pharisees which were with him heard these things, and said unto him: Are we also blind? Jesus said unto them: If ye were blind, ye would have no sin; but now ye say, We see; your sin remaineth."[1] A sin of blindness and ignorance is, comparatively speaking, no sin; but a sin of sight, of knowledge, is a sin where guilt abides.

Similarly at his last discourse in Jerusalem,[2] Jesus said: "If I had not come and spoken unto them, they had not had sin; but now they have no excuse for their sin." "If I had not done among them the works which none other did, they had not had sin; but now have they both seen and hated both me and my Father."

Jesus in his late Galilean ministry comes to the consideration of sin from the contrast between the inward and the outward in the matter of purification. The occasion is given by the objection of the Pharisees to his disciples for not making ceremonial ablutions before meals. He considers the ceremonial laws of purification in relation to internal ethical principles.[3]

[1] Jn. ix. 39–41.

[2] Jn. xv. 22, 24.

[3] Mk. vii. 14–25; Mt. xv. 10–20; *κοινός* = חל. See Lv. x. 10. A person became טמא or חל ceremonially by contact with dead bodies,

According to the sensitive Levitical conception, as elaborated from the Levitical laws into the Pharisaic usage, the peril of defilement was constantly great; and ceremonies were often repeated to avoid any possibility of such uncleanness. The Pharisees magnified the conception of the sources of uncleanness so as to lose sight of ethical considerations. They merged, as it were, the ethical in the physical, the moral in the ceremonial.

Jesus now made a strong antithesis to all this external, purely physical source of uncleanness. The common basis for Mark and Matthew was probably this:

"That which cometh into the man defileth not;
On the contrary that defileth which cometh out of the man."[1]

Defilement comes from within a man and not from without a man. The heart is the seat of the moral character in Old and New Testaments. Jesus, in an additional couplet, specifies some of this defilement. In the original he mentioned only evil thoughts and violations of the 6th, 7th and 8th commandments.

"Out of the heart of man proceedeth evil thoughts,
Murders, adulteries, thefts and suchlike."[2]

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by issues, and by the use of unclean animals; and the ceremonial purifications were to remove this uncleanness.

[1] Mk. vii. 15; Mt. xv. 11.

[2] The original logion doubtless contained only those given above. Besides these there are two common to Matthew and Mark, *πορνεῖαι* and *βλασφημία*. Only one is peculiar to Matthew *ψευδομαρτυρίαι*. Mark has then seven others: *πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρός, ὑπερηφανία, ἀφροσύνη*. Harnack and Resch are of the opinion that the list in the logion was much shorter even than Matthew's list, and that it closed with the words *καὶ τὰ ὅμοια τούτοις*,

The evangelists add other specifications and so do other early Christian writers. Those of Jesus were only violations of the Ten Commandments. The additions cover the ground of post-exilic Biblical ethics, as well as of Biblical ethics and even New Testament ethics and Christian ethics.

Jesus is virtually taking the position that ethical defilement is the real defilement; and that it comes out of the man himself, and not merely from his external organism, from his body and its appetites. Sin is not physical from without; it is not even physical from within. The heart, the intellectual and moral nature of man, is the fountain source of his ethical defilement. His heart is defiled, and the defilement of the heart comes out in speech and behaviour. Man in his inner nature is ethically defiled.

It is thus evident that while Jesus is very tender and mild in his judgment of sinners, and of sin, so far as it is a sin of ignorance, a sin of the poor and despised people; he is very severe and stern in his judgment of sins of knowledge, and of sins of the rich, the mighty and the learned. Sin is taken out from under the category of Law and put in the light of the Will of the Father and the Words of the Son. It is tested not only by duty but by love. It is taken apart from the estimation of men, and put in the esti-

on the ground of Gal. v. 19–21 and the catalogues of such sins in *De aleatoribus, c.* 5: *Pseudo. Clem.* i. 8; Herm. *Mand.* viii. 5; Epiphan. *Haer.* lviii. 2. In the *Didache* the list is much longer, mentioning in all no less than twenty-four specific sins. Furthermore it omits from those mentioned in the Gospels *ἀσέλγεια, βλασφημία, ἀφροσύνη, ὀφθαλμὸς πονηρός,* and *διαλογισμοὶ πονηροί.*

mation of the Searcher of hearts. Sin has its seat in the innermost man, and especially in the mind. When it is enthroned there, external conformity to Law amounts to but little. It rather enhances the guilt of the sin, because it shows that the avoidance of sin is simply and alone from the fear of men, and not from the fear of God; for that which God sees, the inner man, remains altogether sinful. That only is righteous in the man which his fellow men can see and estimate. Hypocrisy, moral blindness and the craftiness of the serpent, intensify the guilt. To Jesus, sin reaches its intensity in blasphemy of the divine Spirit, in opposing and misrepresenting his divine work of teaching and training men for the kingdom of God.

Jesus' conception of sin can be understood fully only when we have studied his judgment scenes. He emphasizes the fact that judgment extends to the words of a man.

"Every idle word that men speak,
They shall give account thereof in the (day of) Judgment.
For by thy words thou shalt be justified,
And by thy words thou shalt be condemned."[1]

The (day of) Judgment here, according to the usage of Matthew,[2] is the final judgment at the end of the Dispensation. Then not only deeds will be taken into consideration, whether they conform to the ethical ideal, but also words. Some words will condemn and so exclude from the kingdom. Other words will be approved and justified.

[1] Mt. xii. 36–37.

[2] See *Messiah of the Gospels*, pp. 310 *sq.*

Jesus gives a number of parables which involve the judgment at the end of the age of the world.

When interpreting the parable of the Tares, Jesus said:[1] "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."

Jesus said in his application of the parable of the Drag-net:[2] "So shall it be at the End of the Age: the angels shall come forth and sever the wicked from among the righteous and shall cast them into the furnace of fire. There shall be the weeping and gnashing of teeth."[3]

Here at the end of the age is a judgment of men. The angels separate the two classes, as the result of that judgment; the wicked, the doers of iniquity are cast into Gehenna, and the righteous shine as the sun in the kingdom of glory.

The parable of the Marriage Feast[4] presents three classes: (1) the Pharisees who refuse the call and who murder the prophets; (2) the publicans and sin-

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[1] Mt. xiii. 41–43; see *Messiah of the Gospels*, pp. 208 *sq.*
Mt. xiii. 49–50; see *Messiah of the Gospels*, pp. 209 *sq.*

[3] Mt. adds as usual the interpretation: "There shall be the weeping and gnashing of teeth," and substitutes for an original Gehenna its interpretation "the furnace of fire." Neither of these expressions did Jesus himself use. These judgment scenes are based on Dan. xii. 2–3.

[4] Mt. xxii. 1–14; cf. Lk. xiv. 15–24; *Messiah of the Gospels*, p. 216.

ners who come without the wedding-robe; (3) the publicans and sinners who come with the wedding-robe. It is common to interpret the wedding-robe as if it were Christ's righteousness, imputed to the sinner to cover his nakedness in sin; but there is nothing in text, or context to suggest such a reference; and there is nothing of the kind in the teaching of Jesus. He teaches in the previous parable, what he teaches throughout, that men after repentance must do the will of God; be conformed in conduct to the ethical ideal. This is what Jesus means here by the wedding garment, a character which has been gained by good conduct, good works, a good heart. The man without the wedding garment is a wicked man, like the corresponding evil doer of the other passages. He has come professing repentance, but there is no reality in it; there are no good deeds to attest it. Therefore he receives the same punishment that they received. "Then the king said to his servants: Bind him hand and foot, and cast him out into the outer darkness;[1] for many are called, but few chosen."[2] The outer darkness is in antithesis with the light of the festal hall.

The parable of the unfaithful Servant[3] puts in antithesis, faithful and unfaithful servants; not believers and unbelievers, as they are so often inter-

[1] "There shall be the weeping and gnashing of teeth," the usual phrase of Matthew, is added.

[2] Mt. xxii. 13–14.

[3] Cf. parallel places in Mt. xxiv. 45–51; Lk. xii. 41–46; *Messiah of the Gospels*, pp. 221 *sq.*

preted. The faithful servant is one who is faithful to his lord in the administration of the affairs of the household, who is careful, provident and obedient to his lord. The unfaithful servant is wasteful, extravagant, quarrelsome, intemperate. His punishment in the day of judgment is: that his master "shall cut him asunder, and appoint his portion with the unfaithful."[1]

Luke gives supplementary material here, which is omitted by Matthew. The original logion, apart from explanatory insertions and minor changes, was probably this:

> "He who knew his lord's will and did it not,
> Shall be beaten with many stripes;
> But he who knew it not and did it not,
> Shall be beaten with few stripes.
> To whomsoever much is given,
> Of him shall much be required;
> To whom they commit much,
> Of him will they ask the more."[2]

The Will of the Lord is the ethical norm common to both servants. They agree in the act of transgression, and are therefore guilty and will receive punishment. They differ in knowledge of the Will of God; and accordingly there is a distinction between wilful transgression, and transgression by neglect, carelessness, inattention and other circumstances of ignorance. There are degrees of con-

[1] So Luke; but Matthew has "with the hypocrites" and also "there shall be the weeping and gnashing of teeth," as usual.

[2] Lk. xii. 47–48.

formity to the ethical norm and degrees of transgression. There are accordingly degrees of guilt and of punishment. This punishment takes place at the day of judgment. Therefore there are different degrees of punishment in Gehenna. It is not said whether this is a difference in duration of punishment, or in severity of punishment. The analogy of human punishment would favour both difference of time and degree. At the same time the story suggests that stripes, however severe, complete the punishment, and are followed by a release from punishment after the penalty has been exacted.

The parables of the Talents and the Pounds, while dealing chiefly with the rewards of the faithful, also condemn the unfaithful servant who neglected to use his trust. The parable of the Virgins also presents the condemnation of the foolish virgins, who neglected to prepare for their Lord, and were not watchful for his advent. These prepare us for the judgment scene depicted by Jesus.[1]

I.

"When the Son of Man shall come in his glory, and all the angels with him,
Then shall he sit on the throne of his glory:
And before him will be gathered all the nations:
And he shall separate them one from another,
As the shepherd separateth the sheep from the goats:
And he shall set the sheep on his right hand, but the goats on the left.

[1] Mt. xxv. 31–46; see *General Introduction to the Study of Holy Scripture*, p. 405, where I have discussed the relation of the present version to the original.

II.

Then shall the King say unto them on his right hand,
Come, ye blessed of my Father, inherit the kingdom,
Which was prepared for you from the foundation of the world:
For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink:
I was a stranger, and ye took me in: naked, and ye clothed me:
I was sick, and ye visited me: I was in prison, and ye came unto me.

III.

Then shall the righteous answer him, Lord,
When saw we thee an hungred and fed thee? or athirst and gave thee drink?
When saw we thee a stranger, and took thee in? or naked, and clothed thee?
When saw we thee sick, and visited thee? or in prison, and came unto thee?
And the King shall answer and say unto them, Verily I say unto you,
Inasmuch as ye did it unto one of these least of my brethren, ye did it unto me.

IV.

Then shall the King say also unto them on the left hand,
Depart from me, ye cursed, into Gehenna,
Which is prepared for the devil and his angels:
For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:
I was a stranger, and ye took me not in: naked, and ye clothed me not;
I was sick, and ye visited me not: I was in prison, and ye came not unto me.

V.

Then shall the wicked answer him, Lord,
When saw we thee an hungred (and did not give thee meat),
or athirst (and gave thee not to drink);
(When saw we thee) a stranger (and took thee not in), or
naked (and clothed thee not);
(When saw we thee) sick (and did not visit thee), or in
prison (and did not come unto thee).
Then shall he answer and say unto them, Verily I say unto
you,
Inasmuch as ye did it not unto one of the least of these, ye
did it not unto me."[1]

It is evident that this is a judgment by Jesus the Messiah at the end of the Age of this world, at his second Advent, and that it is according to works. The works here are good works, deeds of kindness and of Christian love. Both classes of men make profession of his lordship. Neither are conscious of any personal service required by Christ, which they have neglected. Both of these classes are apparently professing Christians.[2] They say "Lord," and are evidently unconscious of any neglect of duty, or any kind of law-breaking. They are innocent in their own eyes. But Jesus pronounces them accursed, and assigns them to Gehenna, because of their failure in deeds of Christ-like love. The righteous are approved for their deeds of love. Here

[1] The evangelist adds as an explanatory clause: "And these shall go away into eternal punishment; but the righteous into eternal life."

[2] They are like those of Mt. vii. 22–23, who say: "Lord, Lord"; and claim intimacy with him, and apostolic service; and yet were workers of iniquity. See p. 50.

again Jesus rises to the ethical norm, which he has taught elsewhere, that love is righteousness; the righteous are those, who do deeds of love; and upon just such deeds their everlasting future will depend. These loving deeds will receive approval and reward in the kingdom of glory. The neglect of such loving deeds incurs the doom of Gehenna.

XV.

Service and Reward.

Jesus regards the life of his disciples as a service. This is an ethical idea familiar in the Old Testament. All true worshippers of God, who adhered to the religion of Yahweh and were faithful, were servants of Yahweh. The prophets were servants in a special sense; and highest of all was the ideal servant of Yahweh of the 2nd Isaiah.[1] Jesus takes up this familiar ideal of the Old Testament and gives it a more extensive and intensive meaning. He extends the service so as to embrace, not only the service of the Father by doing His will, but also the service of the Son by following him, and the service of mankind by ministering to them. He also makes it more intense by adding to the lawful obligatory service the higher service of voluntary Christian love.

The service of Jesus, the Lord, is hearing and doing his words, but it is also following him as a faithful disciple. "Following" is used in the Gospels in three senses.

(1) The word "follow" is used a number of times in the physical sense of following without regard to discipleship.[2]

[1] *Messianic Prophecy*, pp. 337 *sq.*; 491 *sq.* See also *New Hebrew Lexicon* BDB, the word עבד.

[2] Mk. v. 37; x. 32; x. 52 = Mt. xx. 34 = Lk. xviii. 43; Mk. xiv. 13; Mk. xiv. 51 = Lk. xxii. 10; Mk. xiv. 54 = Mt. xxvi 58 = Lk.

(2) "Following" is used of disciples in general. Many such are mentioned as early as the call of Matthew.[1] We must probably include here the following of the women who ministered unto Jesus.[2]

(3) Usually, however, in the Synoptic Gospels, "follow" is used of the special call to apostolic ministry. This call we shall consider in our next chapter.[3]

We shall limit ourselves in this chapter to the followers in general. In the Gospel of John there are several passages where "follow" is used in this sense.

"I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life."[4]

"I am come a light into the world, that whosoever believeth on me may not abide in the darkness."[5]

It is probable that these are two different forms of the same logion. The followers of Christ here are coextensive with believers, and are not those called to a specific ministry. Following Jesus is a going out of the region of darkness and walking in the light of life.

In the allegory of the Good Shepherd,[6] the sheep follow the shepherd, after the custom of the Orient.

xxii. 54; also Mt. ix. 19, 27; Lk. xxiii. 27; Jn. xi. 31; xiii. 36–37; xviii. 15; xx. 6. It is also used of the crowd following him to hear and to learn from him. Mk. iii. 7 = Mt. xii. 15; Mk. v. 24; Mk. xi. 9 = Mt. xxi. 9; also Mt. iv. 25; viii. 1, 10; xiv. 13; xix. 2; xx. 29; Lk. vii. 9; ix. 11; Jn. vi. 2.

[1] Mk. ii. 15. [2] Mk. xv. 41; Mt. xxvii. 55; Lk. xxiii. 49.

[3] See pp. 224 *sq.* [4] Jn. viii. 12. [5] Jn. xii. 46. [6] Jn. x. 4, 5, 27.

In the explanation Jesus says: "My sheep hear my voice, and I know them, and they follow me." It is evident that here all the sheep of the good Shepherd are in the mind of the Master, and not any special ones among them. These two passages therefore teach a following of Christ as Light and Shepherd, and this as the ethical norm for all Christians.

Jesus however lays the greatest stress in his teaching upon following him in the service of man, and especially in a sphere beyond that of legal obligation, in voluntary Godlike and Christlike love. In this latter sphere arises the doctrine of reward in the kingdom of glory, and from this point of view the kingdom is the ideal which Christians are to seek above all things.

Matthew[1] gives a logion in the midst of the Sermon on the Mount, which is in more appropriate context in Luke[2] in the Perean ministry.

1. "Be not anxious for your life, what ye shall eat;[3]
   (Be not anxious) for your body, what ye shall put on.
   Is not the life more than the food?
   (Is not) the body (more) than the raiment?
2. Consider the ravens:[4] they do not sow;
   They do not reap or gather into barns;[5]
   And God[6] feedeth the (ravens):
   Are not ye of more value than birds?

[1] Mt. vi. 25–34.

[2] Lk. xii. 22–32; a fragment of this logion has been preserved in Mk. iv. 24 c.

[3] In late Mss. of Matthew "or what ye shall drink."

[4] Matthew generalizes into "birds of heaven."

[5] Luke expands into "storehouse" and "barn."

[6] Matthew substitutes "your heavenly Father" for the "God" of Luke.

3. Why are ye anxious concerning raiment?[1]
Can ye add a cubit unto your length of life?
If ye are not able to do even that which is least,
Why are ye anxious concerning the rest?

4. Consider the anemones,[2] how they grow:
They do not toil or spin;
Yet even Solomon in all his glory,
Was not arrayed like one of these.

5. The grass is in the field today,
And tomorrow is cast into the oven.
If God so clothe the grass,
How much more will He clothe you?[3]

6. Seek ye not what ye shall eat and drink;
Be not anxious what ye shall be clothed with,[4]
For all these things do the nations seek:[5]
Your Father knows that ye have need of them.

7. Therefore seek the kingdom of God,[6]
And all these things will be added unto you.
Be not anxious for the morrow,
For the morrow will be anxious for itself."[7]

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[1] Matthew has preserved the original of this line, only gives it last. Matthew condenses the last two lines into one.

[2] These flowers were not lilies, but the wild flower of the anemone type; a brilliant scarlet flower, growing in meadows and grain fields.

[3] This strophe has been made into one long sentence in the Greek translation in both Matthew and Luke. In the original it could not have been so.

[4] Matthew combines the two verbs in the latter clause. Luke uses both, but omits the reference to clothing.

[5] Matthew omits "world," which is an expression of Luke.

[6] Matthew adds "his righteousness" in accordance with the stress he lays on righteousness in other places, where we have found it peculiar to this Gospel; see p. 158.

[7] The last line "sufficient unto the day is the evil thereof" is a gloss. The following couplet of Lk. xii. 32 does not belong here though cognate in some respects: "Fear not, little flock. It is your Father's good pleasure to give you the kingdom."

The whole stress of this singularly beautiful logion is upon the idea that the disciple is to seek the kingdom of God. The kingdom of God is, in such a passage, the kingdom of glory, and not the Church. The disciple is to aim above all things for an entrance into the kingdom of glory, at the second Advent of Jesus Christ, when the judgment will take place according to works. Matthew is entirely correct in explaining this by adding "righteousness," because it is just this kind of righteousness, which is essential in order to gain an entrance into the kingdom of God. The disciple is to be extremely anxious in this pursuit; and so anxious that he cannot be anxious about the things of this life. What are bread and drink and clothing to a man whose entrance into the kingdom is in question? As regards these things of bodily necessity, God knows we have need of them, and He will provide for these needs, if we on our part seek the one essential thing.

This exhortation should not be abused in the interest of carelessness and improvidence. This promise of God's care is solely and alone for those who make His kingdom the sole aim of their lives. There is no promise here to provide for those who do not seek His kingdom as the one thing, or for those who seek partly His kingdom and partly other things: still less for those who are anxious about those things. This is not given as a general law of God's providence, that He will take the same care of all human beings that He takes of the birds and the flowers. Those, who

make it their business in this life to be anxious about food and raiment, get their reward in the food and raiment which they secure. If they fail, they must take the consequences. They cannot fall back on a promise of Him who feeds the ravens and clothes the flowers; for He has made no such promise to those who have sought first these things and have failed to secure them. There are no promises to the lazy, the slothful, the improvident, or the unsuccessful. Those who are anxious about the things of this life, as are the heathen, generally secure them. Those who are anxious about the kingdom of God, secure it, and, in addition to that, God's special care and provision for their physical comfort. Those who are not anxious for either heaven or earth are not likely to secure either heaven or earth.

Both Matthew and Luke attach the logion as to heavenly treasures to the logion as to the anxious seeking of the kingdom; but in different order. In Matthew it precedes, in Luke it follows.[1] It should in any case be considered here. The original at the basis of the two texts was probably the following:[2]

"Lay not up for yourselves treasures upon earth,
Where moth and rust consume,
And where thieves break through and steal;

[1] Mt. vi. 19–21; Lk. xii. 33–34.

[2] Luke prefixes a couplet which is cognate and yet different.

"Sell that ye have, and give alms.
Make for yourselves purses which wax not old."

This is a counsel of perfection, to those who will follow the Messiah, to sell all that they have and give to the poor. It belongs to those who have the special call. See p. 225.

But lay up for yourselves treasures in heaven,
Where neither moth nor rust consume,
And where thieves do not break through, nor steal.
For where your treasure is, there will your heart be also."

The treasures stored up in heaven are the merits for the good deeds on earth. Almsgiving scatters treasure on earth, but it stores up merit in heaven. Where the merit is stored up, there the reward is; from thence it is expected, thither the mind is directed, thither the affections go: so that the whole bent of the man is toward the kingdom of glory where he shall receive the rewards and enjoy them from the Master's hands. This is beyond the sphere of Law and of duty, but it is within the area of Christian love and liberty, where alone merit can be gained.

At a Pharisee's table in Perea, Jesus gives a parable with reference to the chief seats at feasts. He rebukes the Pharisees for choosing them and warns his disciples.[1] Every man will receive the place selected for him. If a man select for himself a high place, in all probability he will be forced to descend in humiliation and shame to a lower place. If he begin at the bottom, he will be called higher, and as high as he can go and stay with propriety. This parable is enforced by the logion used elsewhere in Luke.

"Everyone that exalteth himself shall be humbled;
He that humbleth himself shall be exalted."[2]

This is an ethical principle of great importance.

[1] Lk. xiv. 1–11.

[2] Lk. xviii. 14; Mt. xxiii. 12.

None is so commonly disregarded. There is a distressing rush for the highest and best places, and there are few who are fit for them. The consequence is that a large portion of time in this life is spent in pulling down and pushing out the usurpers, who mismanage, disorganize and confuse things; not able to lead and guide themselves, and standing in the way of those who have the gift of leadership, and who are entitled to the high places. Everywhere the highest seats are filled with figure-heads and incompetents, who will eventually, as surely as water descends to its level, be displaced and degraded. Others who are in humble places will be called to the high places where they belong. Nothing can be more perilous to a man than for him to choose for himself a chief seat, or high place.

Jesus warns his disciples:[1] "When thou makest a dinner, or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors; lest haply they also bid thee again, and a recompense be made thee." Social invitations have their own recompense through corresponding social invitations. There is no merit in them. "But when thou makest a feast, bid the poor, the maimed, the lame, the blind: and thou shalt be blessed; because they have not wherewith to recompense thee: for thou shalt be recompensed in the resurrection of the just." This is not a command but an exhortation. It does not prohibit social invitations between those of the same

[1] Lk. xiv. 12–14.

station of society; but it calls attention to the fact, that there is no merit to be gained in that way. If one would have merit, he must forego recompense in this world, and do those things that will be regarded as meritorious, and will be recompensed at the resurrection. A feast to the poor and the sick is just such an opportunity. They can never repay it. God alone can repay it, and He will do so. This is in the liberty of love where alone Christian merit and heavenly reward may be gained.

Jesus in his parable of the Wise Steward presents the seeking of reward in heaven from another point of view.[1] The steward is threatened with being called to an account of his stewardship, and then with a discharge for wastefulness. He was not honest, but he was shrewd. He used the brief time he had in service, in preparation for the future. He gained an interest in all the debtors by reducing their debts, and so stored up recompense with them after he had lost his stewardship. This steward was unrighteous and dishonest; there can be no doubt of that. But he was shrewd and wise. And he was so shrewd that his shrewdness overcame his dishonesty, and so attracted the attention of his lord that he commended him for it. Jesus does not urge his disciples to follow this steward in his dishonesty, but in his shrewdness; in providing for their future as he provided for his future. He provided, as a child of this world, for his life in this world. They, as

[1] Lk. xvi. 1–9.

children of light, should provide for their residence in the realm of light and eternal life.

"Make to yourselves friends by means of the mammon of unrighteousness;
That, when it shall fail, they may receive you into the eternal tabernacles."

The meaning of this logion is evident. The mammon of unrighteousness, the wealth acquired in this world, which has more or less unrighteousness in connection with its acquisition, will fail everyone at death; it is temporal and belongs only to this age of the world. It is wise to make use of it, so as to provide for the coming age, the age of the Messiah, the age of the eternal tabernacles or dwellings. Men should desire above all things to gain an entrance into them, to be welcomed in them. They need merit, recompense stored up there for that purpose. They may store up merit, wealth, friends there, by the use of wealth in this world. That is the glory and advantage of wealth.[1]

Luke gives here several logia between two parables.[2] Some of these are appropriately linked together in this place.

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[1] The rendering of the A.V. "make to yourselves friends of" though correct in old English, in modern English leads to a misinterpretation of the passage, as if Christians were to seek their friends among wicked men in order to use them and their wealth for the kingdom of God.

[2] Lk. xvi. 10–13: one of these is in Mt. vi. 24; others in Mt. xi. 12–13, 18, 32; xix. 9; Mk. x. 11.

1. "He that is faithful in a very little,
   Is faithful also in much:
   And he that is unrighteous in a very little,
   Is unrighteous also in much.

2. If therefore ye have not been faithful in the unrighteous mammon,
   Who will commit to your trust the true?
   And if ye have not been faithful in that which is another's,
   Who will give you that which is your own?

3. No servant can serve two masters:
   For either he will hate the one, and love the other;
   Or else he will hold to one, and despise the other.
   Ye cannot serve God and mammon."

The little of earthly riches, the so-called unrighteous mammon, which men really hold in trust for God, is so used by men as to determine whether they may be entrusted with heavenly treasures, which are the true ones, and which are designed to be so given that they will be really ours. The test is whether the man will be faithful, or unfaithful, righteous or unrighteous, in their use; whether he will use them by serving them, as master, or whether he will use them, as serving the real master God. Man cannot serve God and mammon at the same time. The way in which he can avoid serving mammon is to serve God. The mammon of earth is to be used to secure heavenly treasures.

Jesus about the same time gives another parable, which may be considered here.[1] The servant who has completed his labour in the field, is not rewarded

[1] Lk. xvii. 7–10.

at once with rest and refreshment. He has additional labour to perform in waiting upon his master, until the master has been refreshed. He is not permitted rest and refreshment for himself until all his labour his been completed. And even then the servant receives no thanks; he has simply done his duty, nothing more. "Even so ye also, when ye shall have done all the things that are commanded you, say: 'We are unprofitable servants; we have done that which it was our duty to do.' "

The lesson of the parable is that the disciples are obligated to serve God, according to all His commands; and then, when they have fulfilled them all, they have done no more than their duty and are not entitled to any reward. All this is in the region of lawgiving, of keeping commands, of fulfilling obligations. The common interpretation of this passage is, that the Christian at the best can only be an unprofitable servant, and can not therefore do work that will gain merit.[1] If the whole of the ethics of Christ could be included under the head of commandment, this interpretation would be unavoidable. But we have seen in many passages[2] that Jesus teaches

[1] This is expressed in the *Westminster Confession* (Chap. 16, 4). "They, who in their obedience, attain to the greatest height which is possible in this life, are so far from being able to supererogate, and to do more than God requires, that they fall short of much which is duty they are bound to do." The chief proof text for this is Lk. xvii. 10. The other proof texts are altogether irrelevant, and if this be irrelevant the whole clause should be omitted as without support in Holy Scripture. This same passage is used with the same irrelevancy to Works of Supererogation in the Anglican *Articles of Religion*, XIV.

[2] See pp. 100 *sq.*

that over and above and beyond all laws and commands, is the liberty of Christian love, in the following of Christ; that in this Christian perfection consists; and that in the sphere of the Christian liberty of love rewards are promised, and faithful, profitable servants are rewarded. This parable of Jesus was not designed to go beyond the sphere of Law and duty. If Jesus had thought here of passing over into the sphere of the liberty of love, he might have used this servant still further. The servant had fulfilled all his duties in the field and in the house and was dismissed by the master to rest and refreshment. He had a right to his rest. But instead of resting, he went forth and laboured in his hours of rest to relieve the distress of others. He had a right to his supper. But instead of eating and drinking himself, he took his food and drink to the hungry and thirsty, and in self sacrifice endured hunger and thirst himself. This would be beyond the realm of duty to the master, and in the realm of freedom of love: and if the master were himself a kind and loving master, he would commend his servant for doing more than his duty, and would reward him by dealing with him also in love. That is exactly what Jesus says such a master does in such cases, in the other parables, we have already considered.[1]

There is certainly no merit in observing the Law and doing its commands. A punishment threatens the infraction of the least of these. The most that

[1] See pp. 214 *sq.*

obedience can do is the avoidance of penalty and the attainment of justification. But over and beyond Law, there is the loving forfeiture of rights, and the loving self-sacrifice of just privileges, which is no legal obligation, but a counsel of perfection in a Christlike, Godlike life, in the realm of the liberty of love, where alone there can be works of supererogation, and the acquirement of merit in heaven with God.[1]

The parable of the Pounds,[2] delivered on the last journey to Jerusalem, according to Luke, is another version of the parable of the Talents, given by Matthew in connection with the eschatological discourse on the Mount of Olives. These set forth the rewards of the faithful and the principle of award, with minor variations. The parable of the Pounds sets forth the fact that wealth is a sacred trust distributed to a great number of persons. Ten is the number of completion. Each servant has the same trust, a pound. But the servants make various uses of it. One gains ten pounds, another five, another none. Three of the

[1] The Protestant opposition to works of supererogation arose from the abuse of them in the granting of indulgence from ecclesiastical penalties from the vast storehouse of them supposed to be laid up in the treasury of the Church; and from their ecclesiastical use to counterbalance the demerit of sins. But there is room in Protestant ethics for a doctrine of works of supererogation whose merit is stored up with God for the doer of them until the day of judgment; whose merit plays no part in the atonement for sin; or in the justification of the sinner before God; but whose exercise has an important part in his sanctification, and in the determination of his full salvation at the second Advent of the Lord.

[2] Lk. xix. 11–28.

ten are used by Jesus as specimens. We may conceive of each of the others gaining in various percentages between none and ten. Those who gain are rewarded. They have immense rewards: a city for every pound gained. He who gained nothing, is stripped of the one he had. This is a strong inculcation of industry in the use of wealth for God with the promise of transcendent rewards in proportion to the amount of the gain.

The parable of the Talents[1] presents three classes of trusts. There is a difference in grade of ability; the proportion of reward is the same. Jesus' approval is: "Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things. Enter thou into the joy of thy Lord."

The common principle of these parables is the logion:

> "To him that hath, shall be given, and he shall have abundance. From him that hath not, shall be taken away that which he hath."[2]

The eschatological discourse of Jesus on the mount of Olives has two important teachings as to the attitude of the faithful disciple:

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[1] Mt. xxv. 14–30; see *Messiah of the Gospels*, p. 224.

[2] This is given with slight variation in Lk. xix. 26, Mt. xxv. 29, but also in Mk. iv. 25, Mt. xiii. 12, Lk. viii. 18, in another connection, appended with other logia to the parable of the Sower. In the latter case it enforces the exhortation to use the ears to hear the teaching of Jesus; that is, using precious opportunities, which may be regarded as parallel with using talents and pounds committed to one's trust.

"He that endureth to the End,
The same shall be saved."[1]

The End is the End of the Dispensation, when the Messiah will come for judgment to give his awards. The award of salvation in the kingdom of glory is given to the one who perseveres until the Advent in faithful service. Luke puts it in the paraphrase:

"In your patience ye shall win yourselves."[2]

The discourse closes with an exhortation to watchfulness.

"Take heed, watch and pray:
For ye know not when the time is."[3]

This is followed by the parable of the Porter.[4] Matthew adds the parable of the wise and foolish Virgins, which appears in a condensed form in a more appropriate place in Luke.[5]

It is evident from all this teaching that the life of the disciple is to be one of constant watchfulness and patient endurance until the End of the Age, the Advent of the Lord, when first the awards will be given. In the judgment scenes given by Matthew alone, at the close of the eschatological discourse, the awards of merit as well as those of demerit are in accordance with works of love, even the slightest. These even when done to the least of the brethren are done to Jesus himself.

[1] Mk. xiii. 13; Mt. xxiv. 13; cf. x. 22.

[2] Lk. xxi. 19. [3] Mk. xiii. 33; cf. Lk. xxi. 36; Mt. xxiv. 42.

[4] Mk. xiii. 34–37. This appears in Matthew as the Steward, xxiv. 45–51, which is out of place in Lk. xii. 42–46.

[5] See p. 203.

"I was an hungered and ye gave me meat; I was thirsty and ye gave me drink;
I was a stranger and ye took me in; naked and ye clothed me;
I was sick and ye visited me; I was in prison and ye came unto me."[1]

These are all voluntary acts of Christlike love.

[1] See pp. 203 *sq.*

XVI.

Counsels of Perfection.

Jesus, at the beginning of his ministry, summoned certain disciples to follow him in a special sense, as his companions and assistants. The Gospel of John mentions the call of Andrew and Simon, Philip and John, and Nathaniel.[1] Jesus then calls the pairs of brothers, Andrew and Simon, James and John, to follow him, and they forsake their nets and their fathers, that is, their business and their homes, for this purpose.[2] Levi, or Matthew, is called in the same manner[3] and forsakes all: that is his home, where he gives a farewell feast to his friends, and his business as a publican. The following of Jesus, in these instances, involved the abandonment of home and property, in order to companionship with Jesus in his ministry. He selected twelve of his disciples to be his companions, and gave them the Sermon on the Mount at their installation. In this discourse he pronounced them blessed, because of their voluntary poverty, and endurance of hunger, sorrow and reproach, in their ministry.[4] He subsequently commanded them to go forth in pairs in a ministry throughout Galilee, as his representatives. He gave

[1] Jn. i. 35–51.

[2] Mk. i. 16–20; Mt. iv. 18–22; Lk. v. 1–11.

[3] Mk. ii. 13–17; Mt. ix. 9–13; Lk. v. 27–32.

[4] Lk. vi. 20–23. See pp. 83 *sq.*

them a commission.[1] This was probably as follows:

1. "Go not into any way of the nations,
   Enter not into any city of the Samaritans;
   But go rather to the house of Israel,
   And enter among the lost sheep.

2. As ye go preach, saying:
   The kingdom of God is at hand.
   Heal the sick, raise the dead,
   Cleanse the lepers, cast out demons.

3. Take nothing for your journey,
   No staff, no wallet, no bread,
   No gold, no silver, no brass;
   Have not two coats; be shod with sandals.

4. And into whatsoever city ye enter,
   Search out who in it is worthy;
   As ye enter the house, salute it,
   And there abide till ye go forth.

5. And whosoever shall not receive you,
   As ye go forth from that city,
   Shake off the dust of your feet
   For a testimony against them.

6. When they persecute you in this city,
   Flee into the next city;
   Ye shall not have gone through the cities of Israel,
   Till the Son of Man be come."

It is evident that these travelling preachers go forth in poverty, with the renunciation of everything,

[1] This is reported in brief form in Mk. vi. 7–11, Lk. ix. 1–5; but at great length in Mt. x. But it is evident that Matthew attaches to this commission, the commission of the Seventy, and material from the final commission, as well as logia relating to the apostolic ministry given on many different occasions. See *New Light on the Life of Jesus*, p. 32; *Messiah of the Gospels*, p. 182 *sq.*

entirely dependent for their daily necessities upon the voluntary support of those who receive them. Their mission was to preach the advent of the Kingdom, and to do kind, loving deeds to the lost sheep of Israel. In other words they were commissioned to do exactly what Jesus himself did. They went forth to seek and to save the lost.

Jesus continued to call disciples to be his companions after the departure of the Twelve. From these he subsequently selected the Seventy.[1] Several such calls are given in Luke, prior to the sending forth of the Seventy.[2] A scribe proposes to be one of Jesus' companions. "Master, I will follow thee whithersoever thou goest." Jesus warns him:

> "The foxes have holes,
> The birds have nests,
> The Son of Man hath not where to lay his head."

The Master led a homeless life. His companions must look forward to the same kind of life. This warning has as its counterpart a call to others to follow him, with various excuses offered. The first excuse is: "Suffer me first to go and bury my father." This has always been regarded as the most sacred duty of a son. The fifth commandment certainly required as much as this. And yet Jesus said:

> "Leave the dead to bury their own dead;
> But go thou and publish abroad the kingdom of God."

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[1] *New Light on the Life of Jesus*, p. 33 *sq.*

[2] Lk. ix. 57–62. Some of these are given by Matthew before the sending forth of the Twelve. Mt. viii. 19–22.

Luke gives a third case which is not in the Gospel of Matthew, but which was doubtless in the Logia of St. Matthew. A man, called to follow Jesus, begs for delay. "Suffer me to bid farewell to them that are in my house"—that is, let me do my duties to my family. Jesus' call is a higher summons, to which the lower law must yield.

> "No man having put his hand to the plow,
> And looking back, is fit for the kingdom of God."

The question now emerges whether Jesus regarded the call to follow him as superior to the parental law. If the following of Christ is a higher ethical norm than the Law, then it is higher than any particular law, whether parental or other. Some might now suppose that Jesus is inconsistent with himself. He rebukes the Pharisees for making the traditional law of worship higher than the written law of obligation to parents; and yet he himself regards the following of himself in discipleship as superior to the claim of parents. But there is a vast difference between the following of Christ in a ministerial call, and the giving of property for public worship. We may still regard Christ as consistent in his teaching, if we conclude that the support of parents is superior in ethical rank to the support of public worship, and that no one can deprive his parents to give to the support of the Church. But the following of Christ, in the special call given by the Master himself, is superior to the obligation to support parents, and to any and all obligations. It requires the abandonment of all

property, of all family ties, and entire self-renunciation, even to a life of persecution and a shameful death. In view of such a call, the obligation to parents must be secondary.

The saying respecting eunuchs[1] may be considered here, although attached by Matthew to the logion respecting divorce, for topical reasons.

"All men cannot receive this saying, but they to whom it is given;
For there are eunuchs, which were so born from their mother's womb:
And there are eunuchs, which were made eunuchs by men;
And there are eunuchs, which made themselves eunuchs for the sake of the kingdom of God.
He that is able to receive it, let him receive it."

The renunciation of marriage, the consecration to a celibate life, may also constitute an essential feature of following Christ. Jesus says: that all are not able, but some are called to it and are able. The greater part of the Christian world has always held that men and women, who consecrate themselves to the ministry of Christ, should be celibates. Protestants have discouraged celibacy in the ministry. But they have gone too far in the other extreme. It is often important. It sometimes goes with the call. Some parts of the ministerial work seem to require it.

Jesus sent the Seventy forth for a mission in Perea and Judea.[2] Their commission was essentially the same as that of the Twelve. They were to

[1] Mt. xix. 11–12; see *Messiah of the Gospels*, p. 202.
[2] Lk. x. 1 *sq.*; see *New Light on the Life of Jesus*, p. 67.

go forth like lambs into a flock of wolves; like doves in the midst of birds of prey. They were to go in poverty, without money and without change of garments, or food; expecting to receive all that they needed as they went. They were to work miracles, healing the sick. They were to preach the kingdom of God. They were to go as the messengers of Christ, as his representatives, so that all that would be done to them in the way of acceptance or rejection, would be as if done to Christ himself. These Seventy were apostolic men.[1] They were men called to follow Christ in the technical sense, with the counsels of perfection as their guide, relinquishing all things for Christ and the work of the kingdom.

So far as we have such apostolic men now, who have been called by Christ to such work in his kingdom, and who have in fact relinquished everything in the way of property and family ties, and have devoted themselves absolutely and completely to his service, such may claim the Master's promises, and find them fulfilled in their experience. But caution is necessary.

The call of the Master alone justifies such a ministry. The ordinary ministry are not such apostolic men, are not such followers of Christ; they do not take the counsels of perfection as their guide. There is no rightful claim by the presbyters and bishops of

[1] See *Messiah of the Gospels*, pp. 238 *sq.* Matthew mingles their commission with that of the Twelve and includes other logia with these.

any of the religious denominations to the rights and privileges of such a ministry, when they have not followed Christ in any such way as he proposes in the call of the Twelve and the Seventy.

The Roman Catholic clergy are required to follow these counsels of perfection to some extent, so far as the individual is concerned; but there are organized orders and hierarchies, which have rich investments and endowments for the support of the clergy. They do not depend upon God, and a hand to mouth support, such as Jesus proposes in these calls of the Twelve and the Seventy. The Protestant and the Catholic clergy alike are organized in such a way as to guarantee a comfortable support in life during ministerial work. The counsels of perfection the Roman Catholic clergy follow in part, and the Protestant ministry not at all. But in neither case is there correspondence with the ideals of the Seventy and the Twelve.

Apostolic men have arisen at times in the Christian Church, who have followed these counsels of perfection so far as it was practicable. These have for the most part organized religious orders to perpetuate their work. Some such have appeared among Protestants. The early Methodists tried in a measure to follow these counsels, and the modern Salvationists even more so; but these have made their renunciation chiefly financial, and even here not so thorough as the apostolic men of the past.

It is to be feared that many good men and women, thinking that they have taken up their cross to follow Christ, and that they have renounced all things for his sake, are relying upon the promises made to the Twelve and the Seventy—and relying in vain; for the reason that they have no such call; they have not in fact complied with the Master's counsels of perfection, and therefore they cannot take its promises and rewards to themselves. In other words, the call of the Twelve and the call of the Seventy were special calls of Christ himself. They were to a special ministry in both cases; and although there are doubtless several logia attached to them, which were given on other and later occasions, yet these were given to the Twelve, and the Seventy; and certainly no right is given to anyone to claim for himself, what was specially given to the apostles, unless a similar special call can be proved also. It is said that the bishops of the Church are the successors of the apostles; but they are not their successors in any such sense as these teachings of Jesus imply. Apostolic men have been called by Christ himself, from time to time in the development of the Church, but they are extraordinary prophetic men, and are not the official clergy. They have to be discriminated from the clergy, who are certainly not, in any of the orders, such ministers of Christ as the Twelve and the Seventy were.

Jesus continued to call from among his disciples these apostolic men, to whom he gave a special min-

istry, with warnings and exhortations. But he did not, so far as it appears, send forth during his ministry any others but the Twelve and the Seventy.

Towards the close of his ministry Jesus was visited by a rich young ruler, to whom he gave the apostolic call. This is in some respects the most important incident of all, because it brings out more distinctly than the others the length and breadth of the counsels of perfection and their relation to Law.[1]

A rich young man[2] comes to Jesus with the inquiry: "Master, what good thing shall I do, that I may inherit eternal life?"[3] Jesus answers: "Why askest thou me concerning that which is good? One there is who is good."[4]

[1] This incident is recorded in the three synoptists Mk. x. 17–22, Mt. xix. 16–22; Lk. xviii. 18–23.

[2] The three represent him as a rich man; Matthew adds that he was a young man; Luke a ruler.

[3] This is the reading of Matthew in most codices, but C. Pesh. Cur. Vulg. *et al.* of Matthew read "good master" assimilated to Mark and Luke. This variation may go back to a common original. If we could read in the original Hebrew Mark רבי הטוב מה אעשה we would get both renderings, either "Thou good Master" (vocative) or: "Master as for the good, what shall I do?" In the one case Jesus is called the Good; in the other the inquiry is as to the Good, the ethical norm. The latter is certainly a more natural question than the former. There was no sufficient reason why the man should address Jesus as the Good. What he wanted to know was as to the highest Good.

[4] This is the reading of Matthew in the best texts, all indeed which have not been assimilated to Mark and Luke, which have "why callest thou me good? None is good save one, God." At the basis of both we might find the Hebrew original במה אמרת לי הטוב אחד הוא הטוב In the one case Jesus renounces the attribute good as applied to himself and ascribes it to God alone. In the other case Jesus answers the question as to the highest good by referring to God as the highest Good.

The norm of goodness is God, the only real perfect Good. The inquirer ought to have known this from the Old Testament. God, as the supreme norm of ethics, gave to Israel the Commandments. These are a subordinate norm of ethics. God as the Good, requires that these commands should be kept.[1] It seems most probable that Jesus gave the sixth, seventh, eighth and ninth of the Ten Commandments in this order as examples, and that all the other various material of the Gospels was due to additions by the evangelists. It is evident that Jesus here asserts that the Ten Commandments in those cited are ethical norms. As we infer the binding force of the whole Ten Words from the four quoted, may we also infer the binding force of the whole Law of the Old Testament? This would seem to be a very large inference. But we should remember that Jesus is speaking to a Jew who recognized the binding force of the whole Old Testament Law. He is here by specimens reminding him of it all. He is not giving a universal Law for Christians. He could not have said to a Jew: keep the Ten Words and discard the

[1] Mark adds *μὴ ἀποστερήσῃς*, "do not defraud," from Dt. xxiv. 14. It might be argued that it was original because there was no sufficient motive for Mark to insert it, and there was a sufficient literary motive for Luke and Matthew to omit it. But it might also be said, that it is only a synonym of the eighth Word, and may have come into the text from the margin or as a doublet. Matthew adds the summary of the second table of the Law from Mk. xii. 31. It is improbable that it was original. It destroys the force of what follows. The commands are the same as Mark's and in the same order. Luke gives five commands in irregular order, 7, 6, 8, 9, 5.

rest of the Law. He would not have said to humanity: keep the whole Law.

The young man claims that he has kept all these commands from his youth.[1] There should be no doubt of the honesty of this man. He had kept the Law as a Pharisee. Jesus does not deny it. But the young man had felt the need of something more than obedience to the Law. He was at an early stage of the experience of St. Paul. He felt that after all, the observance of the Law had not satisfied his ethical consciousness. His conscience by its dissatisfaction urged the necessity of something higher and better. Jesus gave him that something else. "One thing thou lackest: go, sell, whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me."[2]

Matthew, instead of "one thing thou lackest," gives: "if thou wouldest be perfect." He thus puts in technical language what was originally more indefinite. The man had kept the Law; but he lacked something, he was not yet perfect. He still fell short of the highest Good. Jesus gives him a new ideal of perfection, an ethical ideal, higher than the Law, namely the following himself. Preliminary to that and entirely subordinate to it is the renunciation of wealth and property, and the voluntary assumption of poverty.

On this passage is based one of the historic

[1] Matthew adds "What lack I yet?" This was inserted by the evangelist to prepare the mind for what follows.

[2] Lk. has the same idea but varies slightly in the expression of it.

counsels of perfection of the Catholic Church: namely the vow of poverty. Jesus gave this counsel of perfection to this man whom he loved, because in no other way, at that time, could he follow Jesus,—who had himself renounced wealth, and voluntarily assumed poverty; except by doing the same that Jesus had done. This young man was called to follow Jesus in the close intimacy of companionship. The renunciation of wealth was in order to the following of Christ. If the following of Christ could have been without the renunciation of wealth, it is not probable that it would have been required.

Is this a universal call to all Christians? Is the renunciation of wealth a necessary part of the Christian norm of following Christ? This is impossible. No one has ever thought of such an interpretation. It is recognized by the greater part of the Christian world that this is a counsel of perfection, given chiefly to those who undertake the Christian ministry, especially in monastic orders. It has not been regarded as a universal Christian rule of ethics. It is evident that Jesus did not call all who believed in him to follow him in a life of poverty, while he was on earth. This was a special call that he gave to this man to be one of the inner circle of his disciples, who went with him wherever he went in his ministry. If it was a special call then, it is probable that it would continue to be a special call afterwards, if the call itself was to continue. There is doubtless a sense in which following Christ is the ethical norm of all

Christians;[1] but all Christians are not to follow him in the specific work of this kind of discipleship; and furthermore it has to be shown whether following him in the work of ministry requires always, or only in special cases and circumstances, the renunciation of wealth and the assumption of voluntary poverty.

This man was called to follow Jesus in the work of that special kind of discipleship, which required continual going about with Jesus, and it was necessary in his case to renounce all wealth, and become poor, in order to do this. If Jesus calls all men to follow him in this sense; then he may call all men to a life of poverty, provided the life of poverty is essential to the following: if however it be non-essential, but due to special circumstances, then only the recurrence of these special circumstances requires voluntary poverty.

If Jesus' call was a special one to a particular service, then only those called to that service are called to the life of poverty; and even in this case the question arises as to the essential and the circumstantial in the call.

This man was not willing to abandon his wealth and follow Christ. He preferred the way of the Pharisee to the perfect way of the Lord Jesus.

It is now necessary for us to return to the word *Good* and inquire into its real meaning. Does it mean good in the sense of conformity to Law, to moral obligation, or duty? This is the usual modern

[1] See p. 208 *sq.*

conception of "good," and it was that of the Pharisees in the time of Jesus. Doubtless therefore in the question as to the good, this young Pharisee meant to ask for the standard, the highest law of moral obligation. But that was not the usual Biblical meaning; and it is by no means clear that Jesus designed to use the word, "good," in his reply, in the same sense as in the question. "Good" in the Old Testament usage as applied to God, meant that God was good in his disposition to bestow good things; good in the more popular modern sense of being good to persons, that is kind, benignant, benevolent and beneficent. If Jesus thought of God as good in this sense as the norm of all kindness, goodness and benignity, he was thinking of Him in accordance with his ethical teaching elsewhere; and also in accordance with his counsel to this young Pharisee to transcend the Law and become Godlike and Christlike by sacrificing his wealth for the benefit of the poor and needy; that is becoming good to them. God is the supreme Good, the giver of good things; therefore take God's goodness as your ethical ideal; follow His Christ in voluntary poverty, and give your all to those who have need. The Synoptists give a comment on the case by Jesus.[1]

"How hardly shall they that have riches enter into the kingdom of God!"[2]

[1] Mk. x. 23–31; Mt. xix. 23–27, 29–30; Lk. xviii. 24–30. See *Messiah of the Gospels*, p. 105 *sq.*

[2] So Mark and Luke, but Matthew has "It is hard for a rich man to enter into the kingdom of heaven." The same original Hebrew could be translated in these two different ways.

Riches were an insuperable obstacle to this young man: it is often so with others. Wealth is immoral when it obstructs the entrance into the kingdom of God; not in itself, but in its abuse. This man was called to abandon wealth and follow Christ: he failed. This does not imply that he rejected the Messiah, or his salvation; but that he refused the special call to service. It was a serious, ethical failure. He was in sight of perfection: he deliberately refused it when the call came to him.

Jesus passes over from the particular case to a universal principle. Not everyone is called to abandon wealth to enter the kingdom of God. But wealth may be a hindrance even in lesser measure. Precisely in accordance with the measure of its obstructive power it is an evil. If however it be used to further the kingdom, it will be a blessing in the same proportion.

The story closes with a return to the particular case and the special call. The Twelve take the lesson to themselves, for they had accepted the call this man had refused. St. Peter says: "We have left all, and have followed thee." Jesus then promises a reward to all such. He contemplates here not only those who have abandoned wealth to follow him, but also those who have given up many other things, which might also be hindrances. These are in the words of Jesus: houses, brethren, sisters, mother, father, wife, children, and lands.[1]

[1] Mark and Matthew agree in the list. Luke shortened it and inserted "wife." All of them add other phrases to the original, which probably was simply "for my sake."

This is not a complete list of obstacles which may prevent a man from accepting Jesus' call to follow him. It is true these may at times obstruct his call to the ordinary Christian life. But St. Peter has asked the reward for such following, and Jesus is answering his question; and the answer relates to those who have followed Christ as the Twelve followed him. This kind of following required absolute renunciation of all things.

Only two of the things abandoned have to do with wealth, namely houses and lands; the others refer to near relatives, parents, children, brothers and sisters, and wives, in other words, all ties of family. To renounce these is much more difficult than to renounce wealth. And yet the call to follow Christ, the highest Christian ideal, in a life of perfection, requires all this and more: for it is evident that these are only specimens of obstacles and they imply all others. The call to follow Christ involves the abandonment of all that in any way obstructs this call, whatever it may be.

All this is from the point of view, that this property and these relatives obstruct the way of the disciple. If they do not obstruct, but further discipleship, there is no reason for their abandonment. For it is not the abandonment of wealth and family as such, that is required as a counsel of perfection; it is the following of Christ absolutely and completely. We should fix our minds on the positive requirement, and not allow ourselves to be absorbed in the

negative. This has been the fault in the historic application of this passage. More stress has been laid in fact in the usual historical use of this passage, upon the renunciation of wealth and family than upon the following of Christ.

This following of Christ, in accordance with the counsels of perfection, has its corresponding reward. "He shall receive a hundredfold now in this time, houses, brethren, sisters, mothers, fathers, children, lands, with persecutions, and in the age to come eternal life."[1]

It is evident from this that Jesus teaches that the rewards of Christian perfection are both temporal and eternal. The hundredfold reward is probably conceived from the point of view of the transformation of the family relation into that of the Christian family, in which all the elderly are fathers and mothers; the younger, brothers and sisters; the children of all the brethren, the children of Christ's prophet; and their houses and lands his own, for in them he is an ever welcome guest.

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[1] Matthew has "shall receive a hundred fold (Weiss *et al.* "manifold") and shall inherit eternal life." Luke has "shall receive manifold more in this time, and in the age to come eternal life." "Fathers" has probably fallen out from this list by mistake. In other respects it is the same as the list of what was forsaken. It is altogether probable that these terms were original. Luke generalized "hundred fold" to "manifold." The rewards are a hundred fold the loss. Job received twice as much as he had before. Such a disciple of Christ is to receive a hundred fold. It is doubtful whether the reference to persecutions is original. The climax of the reward is ἐν τῷ αἰῶνι τῷ ἐρχομένῳ (cf. Mark and Luke, for which Matthew κληρονομήσει), that is, in the Messianic age.

It is also probable that Zacchaeus had this call to follow Jesus. At least he acts as if he had. He says: "Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold."[1] The reservation of half of the goods seems to have been for restitution and benefaction to the wronged. The other half is at once relinquished, in accordance with the teaching of Jesus to his immediate followers.

[1] Lk. xix. 8.

XVII.

Counting the Cost.

There are a large number of logia with reference to the special call to apostolic ministry. A considerable number of these are grouped by Matthew about the commission of the Twelve. These are given by Luke elsewhere. It is not easy to find the historical connection of many of them. Others are given in Luke in connection with the Perean ministry. But both Matthew and Luke arrange them topically. We shall take them up in their historical order wherever possible; wherever it is not possible, in the most suitable place. The earliest of these is probably the logion as to counting the cost.[1]

1. "Which of you, desiring to build a tower,
Doth not first sit down and count the cost,
Whether he have wherewith to complete it?
Lest haply when he hath laid a foundation, and is not able to finish,
All that behold begin to mock him (saying):
This man began to build, and was not able to finish.

2. Or what king, as he goeth to encounter another king in war,
Will not sit down first and take counsel,
Whether he is able with ten thousand,

[1] Lk. xiv. 28–33. This is preceded by two logia (Lk. xiv. 26 = Mt. x. 37, and Lk. xiv. 27 = Mt. x. 38 = Lk. xvi. 24 = Mk. viii. 34 = Lk. ix. 23), which do not belong here, and which we will consider in their appropriate places. They were placed here by Luke for topical reasons.

To meet him that cometh against him with twenty thousand?
Or else, while the other is yet a great way off,
He sendeth an ambassage, and asketh conditions of peace."

Jesus draws from this logion the inference: "So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple." The one called to follow Christ in the counsels of perfection, has to consider carefully and thoroughly what it will cost him. It means the renunciation of all that he hath, property, family, privileges. To be a disciple here is not simply to be a Christian, a member of the church, a member of the kingdom of God; such discipleship does not require the renunciation of all that one has. It is not simply to be a clergyman. No clergyman is required to renounce all that he has, when he is licensed or ordained; not even a missionary does this. It is a counsel of perfection; required of no one, but offered as an opportunity to some who have the special call to so great a privilege.

It would be a revival of Christianity beyond conception, if such a ministry could be called in our times. But it can hardly be except by the distinct call of the Master himself. In the meanwhile Christians should beware lest they interpret such passages as these in a fictitious sense, or with such an accommodation to present times and circumstances as empties them of their real meaning.

Luke gives another logion in connection with the one just considered. This has been changed so much

in the different versions that it is very difficult to find a common original.[1] We may however venture upon the following:

"Salt therefore is good:
But if the salt hath lost its savour,
Wherewith shall it be seasoned?
It is fit neither for the land, nor the dunghill.
They cast it out to be trodden under foot.
Have salt in yourselves."

This is an exhortation addressed to the companions of Jesus to have salt in themselves, and so exert a seasoning influence by their ministry. Mark interprets the seasoning as a seasoning of peace-making. Matthew changes the exhortation to a statement of fact: "Ye are the salt of the earth."

Matthew attaches to the logion of the salt, two logia as to light, the one common to the evangelists, the other given by Matthew alone: but they are kindred in thought.[2] The one common to the evangelists is a simple couplet, inserted by Matthew between the two halves of a quartette. It is inserted by Luke also as a preface to other material. Luke gives it its original form, which probably was:

"No one, when he hath lighted a lamp, putteth it under the bushel;
But putteth it on the stand, that they which enter in may see light.
For nothing is hid that shall not be made manifest,
Nor anything secret that shall not come to light."

[1] Lk. xiv. 34–35; cf. Mt. v. 13; Mk. ix. 50.

[2] Mt. v. 14–16; Mk. iv. 21–22; Lk. viii. 16–17; xi. 33; cf. also Mt. x. 26; Lk. xii. 2

This is a logion as to the searching power of light to make manifest all secret and hidden things. Matthew, putting it where he does, applies it to the faithful disciple, who is to be such a lamp on a lamp-stand. The other logion peculiar to Matthew is this:

"Ye are the light of the world.
A city set on a hill cannot be hid.
Even so let your light shine before men,
That they may see your good works, and glorify your Father."

This quartette is much stronger standing alone. The comparison is of a city set on a hill. So the good works of the disciple are to be in such public recognition that God will be glorified thereby. These good works are kind, loving deeds, not works of conformity to ceremonial or moral law.[1]

The logion attached in Luke[2] was probably in the original as follows:

1. "The lamp of thy body is thine eye.
If thine eye be single,
Thy whole body shall be full of light:
But if thine eye be bad,
Thy whole body shall be full of darkness.

2. If the light that is in thee be darkness,
How great is that darkness!
If thy whole body be full of light,
Not having any part darkness,
As the lamp with its bright shining, it giveth thee light."

The eye, when healthful, enlightens the whole body to see; when diseased darkens the whole body. It is all

[1] *καλὰ ἔργα* = מובות, deeds of goodness.
[2] Lk. xi. 34–36. It is condensed in Mt. vi. 22–23.

important to have a good eye. Men should look to it that their moral eye is sound; then they will be full of light in all their actions. Then they will live and walk and act in the light.

The logion as to cross bearing,[1] attached to the logion as to counting the cost, really belongs in connection with Jesus' rebuke of St. Peter when he first informed the disciples as to his death and resurrection.[2]

"If any man would come after me, let him deny himself,
And take up his cross and follow me.
For whosoever would save himself, shall lose himself;
And whosoever shall lose himself, shall save himself.
For what shall a man be profited,
If he gain the whole world and forfeit himself?
What shall a man give in exchange for himself?"[3]

This is a call to the inner circle of the ministry. It is not only a call to follow Jesus, but it specifically

[1] Lk. xiv. 27. [2] Mk. viii. 34; Mt. xvi. 24; Lk. ix. 23.

[3] See *Messiah of the Gospels*, pp. 97 *sq.* The last line is probably a doublet of the previous one. These lines are arranged together in the passage given above, but the first two lines are used as a separate logion in the commission of the Twelve, Mt. x. 38 and in the connection already referred to, Lk. xiv. 27, both certainly out of place. The second couplet is also given in Lk. xvii. 33, certainly out of place, and in Jn. xii. 25 in another form, on the last day in the temple in passion week where it is also out of place. It is also probable that the logion, Jn. xii. 26, is a weakened form of the call to cross-bearing.

"If any man serve me, let him follow me;
And where I am, there shall also my servant be:
If any man serve me,
Him will my Father honour."

The serving here is the serving of the apostolic ministry. The reward of such service is honour from God.

involves two things: cross-bearing and self-denial. The renunciation is specifically a renunciation of self, the risking of life in the following of Christ. It is more intensive therefore than the renunciation of family and wealth, which was required in the passages already considered.[1] This is the negative side; the positive side is the undertaking of the burden of the cross. The cross represents the malefactor's death. It stands for the gallows, or guillotine of modern times, the goal of shame and persecution. These requirements constitute the calling of the special disciple. They are not the qualifications of the universal call to discipleship. This is the call to a few out of the group of disciples to special service, which might involve not only self-renunciation but also martyrdom. The salvation of the self is gained through the sacrifice of the self in a special service.

The Commission of the Twelve in Matthew[2] contains a logion which is given in Luke[3] just after the parable of the faithful Steward, a parable given again in the Eschatological discourse of Jesus.[4] In Luke it is given in response to a question of Peter as to the parable of the servants watching for the return of their lord from the marriage feast.[5] The connection of this logion with these parables is appropriate. They all seem to be too early where Luke puts them, doubtless for topical reasons. The original was probably this:

[1] See pp. 234 *sq.* [2] Mt. x. 34–37. [3] Lk. xii. 49–53. [4] Mt. xxiv. 45–51.
[5] This is given in Mt. xxv. 1–13 as the parable of the Ten Virgins.

"Think not that I came to cast peace on the earth;
I came not to cast peace, but a sword.
For there shall be five in one house divided,
Three against two, and two against three,
Father against son, and son against father,
Mother against daughter, and daughter against mother,
Mother-in-law against daughter-in-law and daughter-in-law against mother-in-law."

To this Matthew adds:

"He that loveth father or mother more than me is not worthy of me.
He that loveth son or daughter more than me is not worthy of me."

This is given in Luke[1] in connection with the logia as to counting the cost and cross-bearing. There it is also in the form: "If a man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

But the connection of Matthew is more natural; it gives a better setting, in times of conflict and persecution, and it explains the harsher word of Luke, "hate"; which seems abrupt and out of place, where it is. Luke evidently changes the logion into a prose sentence, adding, for the sake of his context, "and his own life," or rather "self also." Matthew gives essentially the original. Luke adds wife and brethren and sisters to make the list of near relatives more complete.

What shall we now say as to Jesus' attitude towards the parental law and the family? Jesus

[1] Lk. xiv. 26.

defends the parental law against the Pharisaic exemption of the temple offering.[1] Jesus defends the marriage tie against the Pharisaic allowance of divorce.[2] Jesus urges that the Law is summed up in love and that hatred is murder.[3] And yet he here teaches his disciples to break the parental law and the marriage law, and to transform love into hatred of even the nearest and dearest relatives. How shall we reconcile such apparent inconsistencies? We have already seen that all laws are of relative ethical value, and that the lower law must always yield to the higher and the highest.[4] If it be necessary to break a lower law in order to keep a higher law, the superior norm requires the violation. Such a violation is due to the obstructions that are inseparable from the conflict of good and evil in this world, where good and evil are mixed. The supreme ethical norm is the Goodness of God; next in order is the following of Christ. To follow Christ is therefore supreme over all other laws, and every particular law and duty. If the parental law stand in the way, it must be broken through. If marriage stand in the way, it must be broken through. If love itself, parental, maternal, filial, marital, any or all of these forms of love, stand in the way of the work of the kingdom, it must be quenched in the fires of hatred for the sake of Christ and his kingdom. The disciple is called upon to sacrifice himself, to renounce everything, to go to the martyr's cross. He can-

[1] See pp. 136 *sq.* [2] See pp. 137 *sq.* [3] See pp. 146 *sq.* [4] See pp. 126 *sq.*

not permit a child, father, or mother, or any tie, to obstruct the following of this supreme call. In fact as things have been in the world, and are now in some cases, Jesus' kingdom is a kingdom engaged in a holy war. There is a division in the same household: "father against son, and son against father, mother against daughter, and daughter against mother, mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law." "And a man's foes shall be of his own household."

Attached to this discourse in Matthew are logia from the apocalypse of Jesus.[1] These point to the persecution of the Twelve and other ministers of Christ. Here brother will deliver brother to death, and the father his child, and children shall rise up against parents and cause them to be put to death. All these passages have the same tenor; they apply not to all Christians, but to those whom the Messiah calls to the work of the Twelve and the Seventy, and their successors in this kind of ministry. They do not apply to all times, to all circumstances or to all ministries; but only to particular times, particular circumstances, and to persons specially called thereto. They are all in the realm of the counsels of perfection. No man or church has any authority to impose these counsels of perfection on the individual. That is a personal matter between the disciple and his Lord. The Church may test those who claim

[1] Mt. x. 17–22; Mk. xiii. 9–13; Lk. xxi. 12–19; Mt. xxiv. 9, 13–14; Lk. xii. 11–12.

to have such a call, and may order them in their special ministry; but it may not compel them to undertake it. It is, and it must be, within the liberty of Christian love. It is the most serious of all calls, which no one should undertake unless he has counted the cost, and is absolutely sure that the Master himself has summoned him to such a supreme ministry.

Mark reports a dispute at Capernaum among the Twelve as to which of them should be greatest and gives a logion in that connection.[1] Luke[2] gives it in connection with a reproof of the Twelve at the last supper, where the same contest arose about which of them should be the greatest. This is most probable as it is germane to another logion connected with Jesus' symbolic act of washing the disciples' feet. The logion in its original form was probably:

"The rulers of the nations lord it over them,
And their great ones exercise authority over them.
Whosoever would be great among you, shall be your minister,
Whosoever would be first among you, shall be your servant.
The Son of Man came to minister,
And to give himself a ransom for many."

[1] Mk. ix. 33–50. This is also given by Lk. ix. 48 in a parallel passage. In both Gospels the logion is condensed. Mt. xxiii. 11 gives it after the logion as to "Rabbi" in connection with the Woes of the Pharisees, but certainly out of place. "He that is greatest among you shall be your servant." But Mk. x. 35–45 and its parallel Mt. xx. 20–28 gives it in connection with a larger logion with which it is in accord, attached to the discussion connected with the reproof of the ambition of James and John.

[2] Lk. xxii. 24–27.

It is probable that Jesus then washed his disciple's feet according to the narrative of John, giving an example of ministerial service. To this is attached a logion[1] which appears in Matthew[2] in the commission of the Twelve. But it is most appropriate where John gives it. The original was probably as follows:

> "A disciple is not above his master,
> Nor a servant above his lord.
> It is enough for the disciple that he be as his master,
> And the servant that he be as his lord."

We may now consider the antithetical conduct of Jesus' own disciples in this matter of fidelity and love.[3]

The first case presents an ideal of faithful love. It is that of the woman with the alabaster cruise of ointment. Mary poured it over the head of Jesus. This was an act of devotion, love and loyalty to Jesus that was unspeakably precious to him, as the time of his Passion drew near. It looked as if this were a wasteful act toward a man who was devoted to poverty and hardship. The ointment was spikenard, very precious, and worth in the estimation of an objector three hundred denaries.[4] It looked like a great waste. We are not surprised that it provoked some indignation, and that some objected that this ointment ought

[1] Jn. xiii. 4–16. [2] Mt. x. 24–25; cf. Lk. vi. 40.
[3] Mk. xiv. 3–9; Mt. xxvi. 6–13; Jn. xii. 1–8.
[4] This was about $51 of American money.

to have been sold and the price given to the poor. Selling all and giving to the poor was a counsel of perfection for Jesus' closest followers. And yet Jesus represents that this act of the woman was a higher act still. As we have seen, the positive side of following Christ is the essential ethical act, to which renunciation of wealth and giving to the poor are ethically secondary. This anointing of Jesus is on that positive side which must ever prevail over the negative. This woman showed, by her apparent waste of this valuable ointment, her consecration and devotion as a follower of Jesus. It was an act of personal allegiance which really involved much more than giving to the poor. There seems to have been in this woman's act a premonition of coming events; and this testimony of her love to Jesus was of more ethical importance to the world at that time than her giving to the poor. The sacrifice was the same in either case; but the sacrifice to Jesus was more direct in this act, than if she had done the other. Jesus said: "She hath wrought a good work on me"; or rather a kind, beautiful deed.[1]

This was a special situation that would not recur. Action could not be postponed. It was a more imperative ethical act than that which could be done at any other time. This was a golden opportunity seized by the woman. The circumstances altered the case. The circumstances justified this extreme act of apparent waste. Love to Jesus was the supreme

[1] Mk. xiv. 6; Mt. xxvi. 10.

ethical significance of this act, which became a world-wide and world-long example. It is a corrective to a one-sidedness that might easily arise from voluntary poverty. It shows that not always is poverty to be assumed for the sake of the poor; but that wealth may be renounced for other and higher purposes of the kingdom of God. The object of the renunciation of wealth and the vow of poverty is not primarily, as we have seen,[1] for the sake of the poor; it is for Christ's sake, that the disciple may be unencumbered by financial considerations, or commercial ties, from following Christ. The giving to the poor is a proper disposal of property in such a case; but is not the only one. It may be disposed of in other ways. It is best bestowed when it is used for the honour of Christ and the advancement of his Church in honour as well as in extent. Love to Christ, which is only a deeper name for following Christ, must be the supreme test; and that will determine under each and every circumstance whether the sacrifice of wealth shall be for the poor, or for some other interest of Christ and his kingdom. Beautiful deeds are ethically important for the adoration of Christ and the adornment of his institutions.

There are some in our day, who complain of the waste in Christian architecture, Christian music, and Christian ceremony, on the same plea that some of the apostles, probably led by Judas, made against this woman. But such gifts are not waste; they are jus-

[1] See pp. 235 *sq.*

tified by the importance of beautifying all that relates to the service of God. Love to Christ will guide in every case, and it is a far safer ethical norm than any other supposed claim of any particular interest whatsoever.

This beautiful act of love on the part of the woman, stands in striking antithesis with the treachery of Judas, which immediately follows it in the Gospel narrative.[1] The woman sacrificed her precious ointment for love of Jesus. Judas sacrificed Jesus for his love of money. Matthew gives the fullest statement. Judas said to the chief priests: "What are ye willing to give me, and I will deliver him unto you? And they weighed unto him thirty pieces of silver." Matthew makes the motive love of money. Luke ascribes it to the instigation of Satan. Mark mentions the fact without a motive. This was the primary narrative. The statements of the other evangelists are later opinions. The betrayal takes place.[2] The sign is the traitor's kiss. The sign of love is the cloak of treason, the symbol of the traitor's renunciation of love to Christ and of his following of Christ as one of the Twelve.

Jesus took with him for companionship during his agony in the garden the three chiefs of the Twelve, Peter, James and John. They are warned—

> "Watch and pray, lest ye enter into temptation."
> "The spirit is willing, but the flesh is weak."[3]

[1] Mk. xiv. 10–11; Mt. xxvi. 14–16; Lk. xxii. 3–6.
[2] Mk. xiv. 43–52; Mt. xxvi. 47–56; Lk. xxii. 47–53; Jn. xviii. 1–12.
[3] Mk. xiv. 38; Mt. xxvi. 41; cf. Lk. xxii. 46.

The temper, the disposition, of the Twelve was willing freely to follow Christ; their flesh was however weak. They were in peril of temptation; they needed to have their weakness of flesh overcome. This could be accomplished only by watching, so as not to be taken by surprise, and by prayer for divine help.

St. Peter, the primate of the Twelve, had been faithfully warned; but he was too self-reliant and boastful of his love and devotion to Christ. He had left all and followed Christ, and had become the chief of the Twelve; and yet in the hour of trial he flinched, and temporarily withdrew from discipleship. He no longer followed Christ. He would not follow him in martyrdom, as he had vowed to do. Jesus saw the defect in his allegiance and predicted his fall.[1] He denied Jesus thrice rather than deny himself. But he not only denied Jesus, thus speaking falsely; he denied him with an oath, violating the third commandment; and took the name of God in vain to fortify his lies.[2] The fall was a terrible one for the chief apostle, an ethical decline from the heights of the chief imitator of Jesus to the depths of a coward, liar and false swearer.

But Jesus' love to Peter was too great to let him go; and when he repented with tears, he was restored, after the resurrection of Jesus, and received the supreme call of love.

[1] Mk. xiv. 29–31; Mt. xxvi. 33–35; Lk. xxii. 33–34; Jn. xiii. 37–38.

[2] Mk. xiv. 66–72; Mt. xxvi. 69–75; Lk. xxii. 55–62; Jn. xviii. 15–18, 25–27.

Jesus said to Peter: "Simon, son of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again a second time, Simon, son of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep. He saith unto him the third time, Simon, son of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."[1]

Love to the Lord, the chief Shepherd, involves the loving care of the flock on the part of the chief under-shepherd.

The final commission of the apostolic ministry may be constructed as follows[2] from the various reports of the evangelists.

1. "All authority hath been given to me.
   Go ye therefore into all the earth,
   And make disciples of all nations.
   Baptise them into my name,
   And teach them to keep my commands;
   And I am with you unto the End.

2. But take heed to yourselves.
   They will deliver you up to the sanhedrim,
   And in synagogues will ye be beaten,
   And before governors will ye stand;
   And it will turn out unto you for a testimony:
   And unto the nations must the gospel be preached.

[1] Jn. xxi. 15–17.

[2] See *The Apostolic Commission* in the Volume entitled: *Studies in Honor of B. L. Gildersleeve.*

3. And when they lead you to deliver you up,
Be not anxious how ye shall speak,
For it will be given in that hour,
That which ye shall speak;
For it is not ye that speak,
But it is the Spirit that speaketh.

4. And brother will deliver up brother,
And father will deliver up child,
And children will rise up against parents,
And they will put them to death;
And ye will be hated by all;
But he that endureth to the End will be saved."

Thus the apostolic ministry, having been trained in the companionship of Jesus, having heard his teaching as to the counsels of perfection, having seen them fully carried out in the life, death and resurrection of their Master; went forth to a life of self-denial, and renunciation of all things, to the endurance of reproach, misrepresentation, persecution and martyrdom, like their Master, enriching the world by their blood, and calling forth multitudes of successors like themselves.

XVIII.

The Church and Society.

It did not come within the scope of the Teaching of Jesus to give direct instruction with regard to social Ethics, except so far as these came into relations with the Kingdom of God. The Family, Society, the State, and the various occupations of men in this life, are considered only with reference to the Kingdom. Jesus passed through all these social experiences himself, and thereby consecrated them.

I. *The Family.*

He was born in the family of Joseph and Mary. He passed through the experiences of infancy and childhood. He was circumcised in accordance with the Law. At the legal age he began to participate in the Passover. He returned from that feast and was subject to his parents, and advanced in wisdom and stature, and in favour with God and men.[1] Jesus maintained the binding force of the parental law, and of the marriage tie against the misinterpretations of the Pharisees.[2] He also blessed little children.[3] But he did not in other respects discuss family relations. He did not discuss the question of monogamy, or polygamy. He did not consider the prohibited degrees in marriage. He said nothing about concubinage. He was not questioned, so far as we know,

[1] Lk. ii. 51–52. [2] See pp. 136 *sq.* [3] See Mt. xix. 13–14.

as to any of the many matters that are determined in the Law of the Old Testament, and were treated at length by the rabbis of the time, and by their successors, in the Mishna and Talmud, and which have agitated the Church in ancient as well as in modern times. With one question only does he come in contact, and that indirectly: namely, that of the marriage of the wife of the deceased brother.

"Master, Moses wrote unto us: If a man's brother die, and leave a wife behind him, and leave no child, that his brother should take his wife, and raise up seed unto his brother. There were seven brethren: and the first took a wife, and dying left no seed; and the second took her, and died, leaving no seed behind him; and the third likewise; and the seven left no seed. Last of all the woman also died. In the resurrection whose wife shall she be of them? For the seven had her to wife."[1]

This law recognized polygamy. Jesus does not comment on the law, but only on its consequences. He does not consider the consequences immediately after death, but the consequences in the resurrection; and says that there will be no marriage relation at all at that time. In other words marriage is an institution which belongs to this world; but not to the eternal world.

The law is found in the Deuteronomic code:[2] "If brethren dwell together, and one of them die, and

[1] Mk. xii. 18–27; Mt. xxii. 23–33; Lk. xx. 27–39.

[2] Dt. xxv. 5–10.

have no son, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be, that the first-born which she beareth shall succeed in the name of his brother which is dead, that his name be not blotted out of Israel. And if the man like not to take his brother's wife, then his brother's wife shall go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of an husband's brother unto me. Then the elders of his city shall call him, and speak unto him: and if he stand, and say: I like not to take her; then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face; and she shall answer and say: So shall it be done unto the man that doth not build up his brother's house. And his name shall be called in Israel, The house of him that hath his shoe loosed."

The story of Judah and Tamar,[1] turns about this custom; also the story of Ruth and Boaz,[2] only the latter extends the custom to the nearest kinsman.

We may say in general that Jesus leaves out of consideration the Ethics of the Family, as they are presented in the Old Testament Law. He does not oppose them, he does not endorse them, he does not

[1] Gn. 38. [2] Ruth 1 *sq.*

change them. Three things he did teach which transform all these relations, and all these laws.

(1) He made love the dominant force in the Family as in all other relations, and that not merely in the realm of Law and obligation; but still more in the liberty of Godlikeness and Christlikeness. Such love changed the Jewish family relation into the Christian family relation. But Jesus did not himself show how his doctrine of love transforms the family; he left that to his Church in the evolution of her history.

(2) Jesus taught that the family of God is a much higher and more sacred relation than the family constituted by merely natural relationship. God is Father of all fathers. Jesus is the Son of the Father. All who do the will of the Father are children of the Father, and in accordance with age, are fathers, and mothers, brothers and sisters, sons and daughters in the family of God. The human family is transformed into the divine family.

(3) The interests of the divine family are supreme over those of the human family. When Jesus summons a man to his service, the human family must be forsaken, if it obstruct in any way the service of the family of God.

II. *Society.*

Jesus was a member of society. He associated freely with men, and women, and children. He was not an ascetic like John the Baptist. He lived a social life. He partook of the hospitality of the

Pharisees on the one hand, and of the Publicans on the other. He mingled freely with all classes of the people. So social was he in his ministry that he was compared unfavourably in this respect, not only with John the Baptist, but also with the Pharisees, who were exceedingly scrupulous in all their social relations.

Jesus on such an occasion pointed out the inconsistency of the people in their varied attitude toward John the Baptist and himself. The original of the two versions of the logion was somewhat as follows:[1]

1. "Whereunto shall I liken this generation?
   It is like unto children sitting in the market places,
   Which call unto their fellows and say:
   'We piped unto you, and ye did not dance;
   We wailed unto you, and ye did not mourn.'

2. For John came neither eating nor drinking,
   And they say: 'He hath a devil.'
   The Son of Man came eating and drinking,
   And they say: 'Behold a gluttonous man and a winebibber,
   A friend of publicans and sinners!'
   And wisdom is justified by her works."

Jesus certainly enjoyed companionship and friendship. He gathered about him chosen companions. He did not journey alone. Even women became his disciples, journeying with him and ministering unto him. No sooner does he select the Twelve and send them off on a mission, than he prepares Seventy others, and sends them off on another mission; and

[1] Mt. xi. 16–19; Lk. vii. 31–35.

he continues to add to the number of these special disciples until the very end.[1] He attracts to himself not only these disciples, but also great multitudes; so that wherever he goes, crowds of people follow him about. He delights in teaching them, and in curing them of their diseases, and in comforting them in their troubles.

A touching logion given only by Matthew[2] illustrates this. It probably belongs with the previous logion to the time of the return of the Seventy, on his last journey to Jerusalem.

"Come unto me, all ye that labour, and are heavy laden,
And I will give you rest.
Take my yoke upon you, and learn of me;
For I am meek and lowly in mind:
And ye shall find rest unto yourselves.
For my yoke is easy,
And my burden is light."[3]

Jesus transforms Society not so much by direct teaching, as by the principles of Christian love which illuminate and govern Christian life. He regards all who are associated with him as constituting one great society in union with him and with the Father, and with the entire social organization. This is illustrated by the following logion. Matthew inserted it in the midst of the long discourse against

[1] *New Light on the Life of Jesus*, pp. 32 *sq.*

[2] Mt. xi. 28–30.

[3] The measures of this logion are difficult to discern. We have no other version to help us. I hesitate to change its familiar form. It certainly has been modified from its original form.

the Pharisees. It did not belong there, but it is difficult to assign it to an appropriate place.[1]

1. "Be not ye called rabbi:
For one is your Rabbi,
And all ye are brethren.
2. Be not ye called father:
For one is your Father,
And all ye are sons.
3. Be not ye called master:
For one is your Master,
And all ye are ministers."

The disciples have one Father, God; one master and one teacher; Jesus the Messiah. They should beware lest they allow themselves, or any others, to take the place of God and His Messiah in their government and instruction. They are themselves all alike brethren, sons of God, and ministers one of another.

This is the great thought of the allegory of the Good Shepherd in John.[2]

Jesus said: "I am the good Shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father. . . . And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd."

Jesus, as the Messiah, is the good, kind, loving shepherd. The flock is composed of the entire body

[1] Mt. xxiii. 8–10. See *General Introduction to the Study of Holy Scripture*, pp. 401 *sq.*

[2] Jn. x. 14–16.

of his disciples: those already in the flock, and also those who subsequently will be united in the one flock.

So also in the allegory of the Vine, Jesus said: "I am the true vine, and my Father is the Husbandman . . . I am the vine, ye are the branches. . . . Even as the Father hath loved me , I also have loved you: abide ye in my love. . . . This is my commandment, that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things which I command you. No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you."[1]

Afterwards he spoke plainly without allegory to his disciples in all subsequent time.

"Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as Thou, Father, art in me, and I in Thee, that they also may be in us—that they may be one, even as we are one; I am in them, and Thou in me, that they may be perfected into one."[2]

Jesus thus conceives that all Christians are in mystic unity with him and with the Father in one divine Society.

Human society is thus transformed by Jesus into a divine society. Love animates the Christian so-

[1] Jn. xv. 1–15. [2] Jn. xvii. 20–23.

ciety as it does the Christian family. Human society ever remains of elementary and inferior importance as compared with the divine society, in which it first attains its ideal and culmination. If ever the lower, by exaggerating its importance encroaches upon the sphere of the divine, it must be ruthlessly pushed aside; for nothing human can be allowed to obstruct the progress of the Society of which Jesus Christ is the head.

III. *Property and Labour.*

Jesus consecrated labour by serving himself as a workman in wood, until he was thirty years of age. He laboured with his own hands, and thereby made manual labour sacred. His ministry was that of a great teacher and a good physician; and so he made the labour of professional life still more sacred. He consecrated property, by his use of it. He taught that men have entrusted to them talents and trusts, to be used faithfully with wise and good usury, and to be accounted for accurately to the Master himself.[1] He did not however teach directly the ethics of labour and property. He did not discuss the Old Testament laws on this subject. He did not unfold them into new laws. He consecrated and transformed them by the great principles of his kingdom. All property and labour are conceived by Jesus as used by Christians for the supreme Master, God. All Christians are servants of God; they have their duty as servants, they have their privileges and liberties as

[1] See pp. 201 *sq.*

servants. If they do all their duty, they will be blameless. If they neglect their obligations they will be punished. If they use their liberty in loving deeds, they will be rewarded.

Jesus regards the service of Mammon, the selfish enjoyment of property and wealth, the labour for oneself, as a damning sin, which excludes from the kingdom of God. Dives, and the Rich Fool are pictures of real life in all ages, of the selfish, grasping, luxurious rich, who lay up treasure for themselves, but not toward God. It is impossible for such to enter the kingdom. A hopeless death and torment in the Abaddon of the middle state and the Gehenna of the final state, is their doom.

Love should animate all Christian labour and all Christian property. Labour for God and His Christ is more imperative than labour for any other cause whatsoever. The most sacred use of property is for the upbuilding of the kingdom of God. All other labour, and all property must be forsaken when the Master calls for special service. Voluntary poverty is from this point of view the highest Christian calling, a counsel of Perfection. The Master lived such a life of voluntary poverty.[1] He called his apostles to such a life, and he pronounced blessings upon all who live it. Property must not obstruct entrance into the kingdom of God, or the service of the kingdom of God. Whenever it is so used, it becomes antichristian and idolatrous, and forfeits all rights.

[1] *The Incarnation of the Lord,* Sermon IV.

Jesus himself did not hesitate to disregard the rights of property on three occasions.

(1) The Gospels tell the story of evil spirits entering into a herd of swine and destroying them. There were about two thousand of them. Jesus permitted this destruction of swine, and also the severe loss to their owners. It is not surprising that they desired him to depart from their borders.[1] The story shows in Jesus, to modern views, a strange disregard of rights of property, and also of the life of animals. How can we regard this conduct of Jesus as ethically right? We can only say that Jesus must have had a reason for such action, which the evangelists do not disclose. Only some higher ethical principle could justify his permission of the destruction of so much property and animal life. Jesus himself sacrificed property and life for the higher ends of his kingdom. He calls upon those who follow him in the highest ministry to do the same. Has he not, as the Messiah, the right over the property and lives of those who have been put under his dominion by God, even if they do not recognize him as lord and Master? We cannot deny the right to God to deprive men of their property, as well as to bestow it upon them at His discretion. Old Testament and New Testament know of no other rights of property than those derived from God, the sovereign owner of all. If Jesus is the Messiah, endowed with divine authority on earth, we cannot refuse him this divine right.

[1] Mk. v. 1–20; Mt. viii. 28–34; Lk. viii. 26–39.

He was not bound to tell us his reasons for depriving men of their property. We may be sure his reasons were most excellent. We know that no one was so gentle, so loving, so pitiful as he; and if on this occasion he had no pity on these animals or their owners, we may be sure that it was because of a subordination of lower rights to the higher rights of the kingdom of God. It is probable that these owners were unusually unworthy of his regard and were unusually deserving of deprivation of something they were misusing or abusing.

(2) Jesus curses the barren fig tree.[1] This fig tree had no figs to satisfy the hunger, and so Jesus cursed it. It withered away from the roots. The lesson that Jesus drew, was a lesson as to the power of faith to accomplish things apparently impossible. Did he intend any other lesson, and mean that this should be a symbolic action to set forth the ill desert of the pretentious Pharisees and the curse coming upon them? Did he mean it as a symbolic prophecy? This act of Jesus has ever been regarded as of questionable morality. The tree had leaves prematurely; it was not the season of fruit. This was about April; the season of figs was not until June. The cursing of the tree killed it; and not only destroyed the tree, but deprived the owner of the benefit of its fruit. In appearance this was not right. The act cannot be justified in itself and apart by itself. It can only be justified if we consider that a higher right demanded

[1] Mk. xi. 12–14; Mt. xxi. 18–19.

the sacrifice of this lower right. Jesus as the Messianic king and judge had a higher right, a sovereign right. He had claimed his right to recognition as Messiah but a few hours before. He was now justified in putting forth his authority in an executive way in the condemnation and cursing of this ill-deserving tree and of depriving its owner of property which probably he had not properly cultivated. We may be sure that the situation in which Jesus was placed, not only justified this action but demanded it as ethically right and necessary for the accomplishment of his final ministry of salvation to his people.

(3) The cleansing of the temple by Jesus shows a still more serious interference with private property. The traders in the temple were, some of them, money changers; they changed money, so that the worshippers might get the exact amounts and coins needed for the temple dues. Others sold doves needed in the temple for the sacrifices of the poor. John adds that others sold oxen and sheep. These were for the more expensive sacrifices of the rich. Jesus cast these traders out of the temple, using upon them a scourge of cords. He overthrew the tables of the money-changers and poured out their money.[1]

It is only fair to say that these traders were not in the temple itself, or in any of the courts where worship was carried on, but in the outer courts where the people were accustomed to assemble; and that these occupations were all for the convenience of the wor-

[1] Mk. xi. 15–18; Mt. xxi. 12–15; Lk. xix. 45–46; Jn. ii. 14–17.

shippers. There was no law against this practice in the Old Testament. The traders acted under the authority of the civil and ecclesiastical laws of their times. They were within their legal rights, whether judged by civil or ecclesiastical laws. Jesus was therefore violently interfering with the civil and ecclesiastical rights and property of these men. Why did he do it?

In his explanatory words he appeals to a higher law, a law evolved from a prophecy of the second Isaiah, that the temple was to be a house of prayer for all nations;[1] and this he extends to the outer courts of the temple, courts that were not in the plans of any of the temples of Biblical history. He evidently considered that even these courts should be hallowed, and not desecrated by wicked deeds.

Jesus also said that these traders had made the temple a den of robbers. There can be no doubt that they habitually robbed the people, taking advantage of their necessities in the matter of dues to the temple and sacrifices, especially when large crowds assembled at the feasts. It is probable that they had robbed the disciples of Jesus on this occasion by defrauding them in the purchase of the paschal lamb which they must have procured just about this time.[2] A gross act of this kind may have brought to a climax a long series of robberies. Jesus however does not deal with these robbers, as he deals with sinners else-

[1] Is. lvi. 7.

[2] *New Light on the Life of Jesus*, p. 103.

where, calling them to repentance and praying for them. In holy passion he expels the whole traffic from the temple. That which Jesus did, the rulers ought to have done long before. Jesus takes the law into his own hands, as the Messiah, and executes it himself. He deals with these traders as sinners, ripe for the judgment he executes upon them. He deals with them as he deals with the Pharisees in his discourses on the subsequent days. We see him thus once in his earthly life, acting as the judge and the executor of judgment. He does not give us any other ground on which his act can be ethically defended, than the fact that he did it. If he was not the Messiah, which he now definitely and publicly claimed to be in word and deed, he had no right to supersede the rulers of his people. If he was indeed what he claimed to be, and what he was to attest himself as being by his death on the cross, and resurrection from the dead, then he had the authority to execute judgment upon these traders and upon all others as he deemed best.

We thus have three deeds of Jesus, in which he acts above and in violation of rights of property, all of them acts of violence. He is responsible for the destruction of the swine in the sea of Tiberias. He is responsible for the killing of the fig tree. He is responsible for the expulsion of the traders from the courts of the temple.

In all these cases he violently interfered with the rights of property of other men, and so far did them

a wrong. If he were nothing more than an individual man, we could not defend him. Unless he had authority higher than the civil and ecclesiastical authorities of the time, he did what he had no right to do. He executed judgment, and unless he had authority to do so, he did not act rightly. He had authority as the Messiah to execute judgment and to exercise mercy also. His judgments are few; his mercy is abundant. His Messianic character justifies his Messianic acts of judgment. He makes such use of this property as the interests of the Kingdom demand. Those who were in these cases deprived of their property had made such a misuse of it, that they had forfeited all right to it. If Jesus wished simply to set forth in a graphic way this lesson for all time, we may glorify him for it. No one has any such absolute right in property that he can use it in disregard of the rights of others and the demands of God's Kingdom. Any such misuse incurs the penalty of forfeiture.

IV. *The State.*

Jesus had little to say with reference to the civil government of his time. There were several authorities in Palestine in the time of Jesus, and it was not always easy to determine which to obey. The Jews in the time of Jesus, were on the brink of rebellion against the Roman rule, and would gladly have followed Jesus in a revolution. But Jesus carefully refrained from such a course. He rebuked Satan in the great temptation, when he offered him the king-

dom and the glory of the world.[1] He refused the Galileans, who would have rallied about him as king.[2] He replied to the temptation of the Herodians by the logion:

> "Render unto Caesar the things that are Caesar's;
> Render unto God the things that are God's."[3]

Thus Jesus recognized the two authorities as distinct in their spheres. He taught in the sphere of the authority of God. He avoided teaching in the sphere of the authority of the State. He claimed indeed to be the Messiah, the lawful king of the Jews, under oath before the Jewish sanhedrim. But they rejected him and gave him over to be crucified as a pretender. He said to Pilate:

> "My kingdom is not of this world."[4]

Jesus came as the Messiah to set up the kingdom of God in the world. This, however, was not a kingdom of civil authority, but of religious authority. He taught no civil laws. He did not endorse those of his time, he did not oppose them. But here, as in every other social sphere, he gave principles which transformed the Jewish and the Roman states into Christian states. The principle of Christ-like love was destined to work transformation in all spheres, working gradually as leaven, as salt, and as light. The kingdoms of this world were all to become the kingdom of God. Jesus kept his kingdom aloof

[1] Mt. iv. 8–10; Lk. iv. 5–8. [2] Jn. vi. 15.
[3] Mk. xii. 14; Mt. xxii. 21; Lk. xx. 25. [4] Jn. xviii. 36.

from the state. His apostles endeavored to do the same. They urged submission to the civil authorities except when these required the Christian to deny his supreme Lord. When the interests of the two kingdoms clashed, then Christ, the king of the kingdom of God, had to be followed rather than the Roman emperor. It was just this principle that caused the greater part of the persecutions of early Christianity; until eventually Christianity became supreme.

Jesus did not himself establish his kingdom in the world, prior to his death, or indeed during the forty days of his resurrection life. A few days after his enthronement, at the right hand of the Father, he gave as his coronation gift the divine Spirit in theophany, on the day of Pentecost, and established his kingdom through the ministry of his apostles. Jesus, however, in his teaching set forth the principles of his kingdom. The kingdom of grace, as planted and growing in this world is the Church of the Pauline Epistles, and of Christian history. The kingdom of glory is the kingdom of the Second Advent, after the course of this age of the world has been completed.[1] The kingdom of God in the world is essentially a kingdom of love. The Church is instituted for ministerial service in teaching divine truth and in living the holy life of love.

Jesus gave a logion to St. Peter, when as the

[1] See pp. 62 *sq.*

spokesman of the Twelve he definitely recognized Jesus as the Messiah. Jesus then said to him:

"Blessed art thou, Simon, bar Jonah;
For flesh and blood hath not revealed it unto thee,
But my Father which is in heaven;
And I say unto thee: Thou art Peter,
And upon this rock will I build my (house,)
And the gates of Hades shall not prevail against it.
I will give unto thee the keys of the Kingdom (of God):
And whatsoever thou shalt bind on earth,
Shall be bound in heaven:
And whatsoever thou shalt loose on earth,
Shall be loosed in heaven."[1]

St. Peter was thus made by the appointment of Jesus the rock on which the Church was built as a spiritual house, or temple; and at the same time the porter of the kingdom, whose privilege it is to open and shut its gates. The Church is here conceived as a building, a house, constituted of living stones, all built upon Peter, the first of these stones, or the primary rock foundation. It is also conceived as a city of God, into which men enter by the gates. These conceptions are familiar in the Old Testament, as well as in the New Testament. The significant thing here is the primacy of St. Peter. He is chief of the Twelve, who elsewhere in the New Testament are conceived as the twelve foundations of the temple and city of God.[2] He is the chief porter, as else-

[1] Mt. xvi. 17–19. It is probable that "house" was in the original logion, and that "church" has been substituted for it in accordance with Pauline usage.

[2] Eph. ii. 20; Rev. xxi. 14.

where the Twelve have the authority of the keys,[1] and the Church has it, as an assembly of Christians.[2] Jesus gave them authority to admit into his kingdom or to exclude therefrom.

There can be no doubt that this logion of Jesus establishes the authority of discipline in the Church, as well as that of teaching. Indeed the Twelve and probably also the Seventy were commissioned to carry on the work of Jesus in the world, by organizing his Kingdom or Church. They were commissioned to teach and to baptize, and to organize for the celebration of the holy Eucharist, and for the government and discipline of the Christian body. Here also Jesus gave principles rather than laws. He left to his apostles, whom he commissioned, the authority to organize his Church in accordance with his principle of holy love. So far as the Church in its history has established the ministry of love, it has been true to the Master; so far as it has failed in the ministry of love, it has been unfaithful to him. So far as its government, discipline, teaching, institutions, and life have been guided by the divine Spirit, and animated by Christian love, the growth of the Church has been normal and rich.

Jesus overcame the temptation of the devil when urged to take possession of the kingdoms of the world. The Church, like St. Peter himself, has not been able at all times to resist temptation, and so has too often lorded it over the world, in the spirit of Cæsar, rather than of Christ. The Church as de-

[1] Jn. xx. 21–23.

[2] Mt. xviii. 15–20.

signed by the Master has a ministry of love. It conquers by love, not by armies. It governs by love, not by force. Its institutions are institutions not for the subjugation of the world to ecclesiastical authority, but for self-sacrificing Christlike love in a holy ministry for the salvation of the world.

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